

Catalogue

OR THE

Arabic and Persian Manuscripts

IN THE

ORIENTAL PUBLIC LIBRARY

AT

BANKIPORE

VOLUME VII

(ARABIC MSS.)

BIOGRAPHY

Prepared by

MAULAVI MUINUDDIN NADWI

PRINTED FOR THE GOVERNMENT OF BIHAR AND ORISSA
BY THE BAPTIST MISSION PRESS CALCUTTA

AND

PUBLISHED BY THE SUPERINTENDENT GOVERNMENT PRINTING
BIHAR AND ORISSA PATNA *

1927

CALCUTTA
BAPTIST MISSION PRESS.

P R E F A C E

THE present is the twelfth volume to be published of the Catalogue of Arabic and Persian MSS in the Oriental Public Library at Bankipore. It contains notices of 174 Arabic MSS the first one hundred and sixty six belonging to the important section Biography. This section comprises a considerable number of very rare and some unique works including several early and exceedingly valuable *Tabaqat* and *Tadkîrah* of traditionists jurists saints poets and other scholars. The remaining eight MSS are arranged under the headings Cosmography Geography and Topography.

The compiler of this volume Maulavi Muinuddin Nadwi was engaged in the compilation of a work of a similar nature for the Asiatic Society of Bengal Calcutta until two years ago when his services were secured as an additional cataloguer of our MSS.

As one possessing a sound knowledge of the Arabic language a scholarly instinct and exceptional keenness for research he had no difficulty in bringing to his new task the same standard of scholarship shown in the already published volumes of his two colleagues.

Several of the MSS described in this volume are defective and incomplete some being without titles and authors names others containing wrong and misleading endorsements. The cataloguer has spared no pains to ascertain the true facts and to collect all the information possible to obtain from the original sources available to him. He has been successful in identifying works and their authors the periods in which they flourished and the circumstances in which they wrote their works. He has enriched the notices of many MSS by adding useful and interesting information of great biographical and bibliographical value and he has shown exceptional intelligence in the decipherment of the many ugly and carelessly written notes with which the MSS abound in ascertaining the scholars who studied from our copies and the Kings Amirs and other eminent persons to whom they once belonged.

Special attention may be drawn to the following rare and old manuscripts described in the volume —

No 646. An old and fair copy of *Kitâb al-Ansâb* of As-Sam'âni, which once belonged to the Imperial Library of Akbarâ-bâd.

No 647. An elegant copy of *Lubb al-Lubâb Fi Tahrîr al-Ansâb* dated A.H. 959=A.D. 1552, bearing notes by several eminent scholars.

No 648. A very old and valuable copy of *Tahdîb al-Asmâ' wa'l-Lugât*, dated A.H. 724=A.D. 1323, bearing autograph notes by several eminent scholars.

Nos 649-50 A valuable and elegant copy of *Wafayât al-A'yân* by Ibn Khallikân, purchased for the Imperial Library of Delhi in the twenty-first year of the reign of Shâh Jahân

No 652 A rare copy of *Nukat al-Himyân* of As-Safadî a biographical dictionary of prominent blind men

Nos 657-658 A rare copy of *Al-Qabas al-Hâwi*, dated A.H. 1023=A.D. 1614, transcribed from the author's autograph copy

Nos 665-686 *Tâj at-Tabaqât*, a reliable and comprehensive work, of which the present is believed to be the unique copy

No 700 An old and exceedingly valuable copy of *Al-Kâshif* of Ad-Dahabî, transcribed in the author's life-time, in A.H. 733=A.D. 1333, by Abû'l-Fath as-Subkî (d. A.H. 744=A.D. 1344), a scholar of great eminence and learning

No 702-704 *Usd al-Gâbah*, a very early and valuable copy, in three separate volumes, the first and the third of which contain autograph notes by two well-known scholars, Tâjad-dîn as-Subkî and Alî al-Halabî. The volumes are dated A.H. 693=A.D. 1294 and A.H. 694=A.D. 1295, respectively

No 722 A copy of the first volume of *Al-Isâbah*, presented by Sultân Al-Mâlik al-Ashraf Saifaddîn Abû'n-Nasr Qâyitbâ'i al-Mahmûdi of Egypt to the Madrasah of Bâbassalâm

No 724 An old copy of *Tabṣîr al-Muntabih*, transcribed by the author's disciple, Ahmad bin 'Abdarrahmân al-Juhâni (d. A.H. 875=A.D. 1470), in A.H. 841=A.D. 1437

No 727 A very rare copy of *Al-Mu'jam* of Ibn Fahd al-Makkî, transcribed by the author's son, 'Abdal'azîz bin 'Umar bin Muhammad bin Muhammad bin Fahd al-Makkî (d. A.H. 921=A.D. 1515), in A.H. 906=A.D. 1500

No 745 An old copy of *Bahjat al-Asrâr*, dated A.H. 787=A.D. 1385

No 749 The unique and an old copy of *Ikhtiyar ar Rafiq* dated A.H. 913=A.D. 1507

No 750 A very fine copy of the rare *Ad Durr as Samin Fi Manaqib ash Shaikh Muhiyaddin*

No 778 An excellent and old copy of *Tabaqat al Hanabila* of Abiya la al Hanbali dated A.H. 637=A.D. 1240 containing autograph notes by several eminent scholars who studied from this copy or to whom at one time or another it belonged

No 785 The unique copy of *As Suhub al Wabilah* a biographical dictionary of Hanbali scholars

No 788 *Bugyat al Wu* an old copy transcribed 13 years after the author's death dated A.H. 924=A.D. 1518

Nos 796-797 *Nasamat as Sahar* a rare biographical dictionary of the Shi'ah poets

Nos 800-801 An old and exceedingly valuable copy of the four parts of *Tarikh Dimashq* of Ibn Asakir transcribed by the great traditionist Muhammad bin Yusuf al Birzali (d. A.H. 636=A.D. 1239) in A.H. 614=A.D. 1217

No 804 A copy of *Bugyat al Ulama War Ruwat* by As Sabhawi bearing autograph Marginal notes by the author dated A.H. 894=A.D. 1489

No 805 *Tuhfat az Zaman* by Al Ahdal a rare work containing biographical notices of eminent and learned men of Yemen

Nos 807-809 *Al Mashra ar Rawi* of Ash Shihhi a very rare biographical dictionary of the descendants of Ali especially of those who settled in Hadramaut

No 811 An autograph copy of *Subhat al Marjan* by Gulam Ali Azad Bilgarami dated A.H. 1180=A.D. 1767

This volume of the catalogue was revised (in manuscript and in proof) by Mr E A Horne and Dr Azimuddin Ahmad. I have only to add if I may my personal word of appreciation of and encouragement to Maulavi Mumtazuddin Nadwi in his scholarly labours hoping that in his and Maulavi Abdul Hamid's good hands the preparation of the volumes needed to complete the catalogue of the Arabic MSS will progress rapidly.

TABLE OF CONTENTS

—♦—

Nos		PAGES
646-686	Biographies (General)	1-31
687-737	Companions and Traditionists	32-75
738-744	<u>Shi ah</u> Traditionists	75-80
745-755	Saint and Sufis	81-90
756	Commentators on the Quran	91
757	Readers of the Quran	92-93
758-764	Hanafite Jurists and Scholars	94-102
765-777	<u>Shafi i</u> Jurists and Scholars	103-112
778-785	Hanbalite Jurists and Scholars	113-118
786	Physicians	119
787-788	Lexicographers and Grammarians	120-121
789-798	Poets	122-141
Biographies Relating to Particular Localities —		
799	Bagdad	142-143
800-801	Damascus	144-147
802	Spain	148
803-804	Egypt	149-151
805	Yemen	152-153
806	Turkey	154
807-809	Hadramaut	155-156
810-811	India	157-158
812-818	Cosmography and Geography	159-165
819	Topography	166-167

ARABIC MANUSCRIPTS.

BIOGRAPHIES (GENERAL)

No 646

fol 389 lines 33-35 size $13 \times 8\frac{1}{4}$ $7\frac{1}{2} \times 5\frac{1}{4}$

كتاب الأنساب

KITÂB AL-ANSÂB

A general biographical dictionary arranged alphabetically according to *Ansâb* (patronymics or family names)

Author Tajuddin Abu Sa'd Abdal Karim bin Muhammad bin Mansur at Tamîmî as Sam'ani ash-Shâfi'i مâlik الدّن ابُو سَعْد عَدَد الْكَرِيم بْن مَانْسُور ات تَمِيمی اسْمَانی اش-شَّافِی' He was born at Marw on the 21st \mathcal{H} sha ban A H 506=A D 1113 For the sake of knowledge he journeyed to numerous places The number of his teachers surpassed four thousand even according to some seven thousand He died at Marw on the 1st Rabi I A H 562=A D 1167 For his life and works see Ibn Khallikan (De Slane's translation) vol II p 156 Tabaqat by Ibn Qadi Shuhbah fol 56^b Tabaqat by Ibn al Mulaqqân fol 45^b Tabaqat by Al Isrâwi fol 124 Tabaqat al Kubra by As Subki vol V fol 273 Ithaf an Nubala p 299 and Brock vol I p 329

Beginning —

* الحمد لله الذي فتح أبواب الرغائب و منع أسباب المواريث العَزَى

In the preface the author tells us that during his journey to Transoxiana he met his Shaikh and teacher Abu Shuja' Umar bin Abi'l Husain al Bistamî who persuaded him to write the present work which he commenced at Samarqand in A H 550=A D 1156

For other copies of the work, see Br Mus. Nos 345, 1286, Kopr, No 1010, *Bashîr Âgâ*, No 445, *Ayâ Sûfiyah*, Nos 2976, 2980, *Bûhâr*, No 244, and *Râmpûr*, p 625 See also Hâj *Khal*, vol 1, p 456

The work has been reproduced in facsimile, from the MS in the Br Mus, by the Trustees of the Gibb Memorial, A D 1912

Written in fair minute *Naskh*, within red and blue ruled borders The headings are in red There are numerous short lacunae throughout our copy Foll 25 and 26–37 are misplaced, they should follow foll 128 and 46, respectively

Not dated Probably, 14th century

The present copy once belonged to Mawlânâ Ahmad (probably Mullâ Ahmad of Tatta, who was murdered by Mûzâ Fûlâd Bulâs, at Lahore, in A H 996=A D 1588 See Beal's Oriental Biographical Dictionary, p 41) In A H 996=A D 1588, the MS was purchased for the Imperial Library of Akbarâbâd from one Muhammad Muhsîn Khân, as stated in the following note on the title-page —

ار حملہ کتب مولانا احمد سیریخ ۱۶ دسمبر ۳۴ مطابق تاریخ ۲۵
ربيع الاول سال ۹۹۶ انتفاع سد اور صراحتاً محمد محسن خان *

A similar note on the title-page, in a different hand, runs thus —
سیعی الاصاب ار حملہ کتب حکم احمد سعید سرکار حاصہ
• سریعہ انتفاع سد *

Besides these notes, there are several seals and 'Arddîdah mostly belonging to officials of Akbar the Great (A H 963–1014=A D 1556–1605)

No. 647.

foll 70, lines 23, size $8\frac{1}{2} \times 6$, $6\frac{1}{2} \times 4\frac{1}{2}$

لِبَ الْبَابِ وَيَ تَحْرِيرُ الْأَنْسَابِ

LUBB AL-LUBÂB FÎ TAHRÎR AL-ANSÂB.

A very short abridgment of Ibn al-Asîr's *Al-Lubâb*, by Jalâladdîn 'Abdarrahmân bîn Abî Bakr as-Suyûti (d A H 911=A D 1505) See Lib Cat, vol v, part 1, No 123

Beginning —

* الحمد لله المدح عن الاشخاص الادساق الحبر

According to Haj Khal vol 1 p 456 Abu l Hasan Ali bin Muhammad Ibn al Asir (*d* A H 630=A D 1232) made an abridgment of As Samani's Kitab al Anab (No 646 above) with the title *Al Lubab* completing it in A H 615=A D 1218 As Suwuti again abridged this *Al Lubab* under the title *Lubb al Lubab I Tahrir al Ansab* but making some additions of his own These are generally distinguished by the words طبع at the beginning and اطبع at the end

It is stated in the colophon that the work was completed on the 17th Safar A H 873=A D 1468 having occupied only ten consecutive days in composition

For other copies see Cairo vol v p 120 Paris No 2800 Brill vol ii p 193 and Rāmpur p 645 See also Brock vol 1 p 330 and Haj Khal vol 1 p 456

The present work has been edited and published by P J Veth Levden A D 1830-2

Written in distinct fair Naskh with the headings in red Notes and emendations in the margins suggest that the copy has been collated throughout

Dated A H 959=A D 1552

عدد الكرم من ابي تكرس حامٍ العبرى الارجعى

The title page contains signed notes of the following scholars to whom the MS has at some time belonged —

1 Qutbaddin bin Ala addin al Makkī al Hanafi (*d* A H 990=A D 1582) For his life and works see An Nur as Safir fol 194^b

2 Abdal Karim bin Muhibbuddin (*d* A H 1014=A D 1605)
See Khulasat al Asar vol iii p 8

3 Abu Abdallah Muhammad al Makkī the Qadi of Mecca (*d* A H 1074=A D 1664) See Khulasat al Asar vol iv p 257

4 Muhammad bin Abdallah bin Hamid al Hanbali (*d* A H 1295=A D 1878) the author of As Suhub al Wabilah (No 785 below)

No 648.

foll 373, lines 27 size $10 \times 7\frac{1}{2}$, $7\frac{1}{2} \times 5\frac{1}{4}$

تهدیب الاسماء واللغات

TAHDÎB AL-ASMÂ' WAL-LUGÂT.

The well-known work of Abû Zakariyâ Yahyâ bin Sharaf an-Nawawî (ابو زکریا یحیی بن سرف النووی) (*d* A H 676=A D 1278) See Lib Cat, vol v, part i, No 192

The work is divided into two parts, the first of which contains biographical notices of the persons mentioned in the following works. The second deals with the technical words used in those works —

1 *Mukhtasar al-Muzanî*, by Ibrâhîm bin Ismâ'il bin Yahyâ al-Muzanî (*d* A H 264=A D 877)

2 *Al-Muhaddab*, by Abû Ishâq Ibrâhîm bin 'Alî ash-Shîrâzî (*d* A H 476=A D 1083)

3 *At-Tanbih*, by the same

4 *Al-Wasît*, by Imâm Muhammad bin Muhammâd al-Gazâlî (*d* A H 505=A D 1111)

5 *Al-Wajîz*, by the same

6 *Ar-Rawdah*, by An-Nawawî himself

Beginning —

* الحمد لله حالى المصوّعات و نارى الربّيات الْحَمْدُ لِلّٰهِ حَالٍ الْمَصْوُّعَاتُ وَ نَارٍ الْرَّبّيَّاتُ الْحَمْدُ لِلّٰهِ حَالٍ الْمَصْوُّعَاتُ وَ نَارٍ الْرَّبّيَّاتُ

Both parts are arranged in alphabetical order, except that the names beginning with Muhammad have been placed first in honour of the Prophet's name

For other copies, see Berlin, No 8505, and Cairo, vol iv, p 167. See also Brock, vol i, p 397, *Iktifâ' al-Qunû'*, p 101, and Haj Khal, vol ii, p 477

The first part of the work has been edited and published by F Wustenfeld, Gottingen, A D 1842-7

The present copy was transcribed at Damascus in the Dâr al-Hadîs at-Tâhiriyah, the first part by Yûsuf bin Khîdr bin 'Umar al-Maqdisî, and the second by his brother, Muhammad bin Khîdr. Written in fair *Naskh*. Dated, A H 724=A D 1324

The title-page and fol 227^a bear autograph notes by the following scholars, to whom the copy has once belonged —

1 Abû'l-Ma'âlî Muhammad bin 'Abdarrahmân al-Khatîb al-Usmâni (*d* A H 739=A D 1338) For his life, see *Ad-Durâr al-Kâminah*, vol ii, fol 159^a

2 Ibrahim bin Ali an Nuri al Marri (*d* A H 749=A D 1348)
See *ibid* vol 1 fol 14^a

3 Mahmud bin Yusuf al Baumî (*d* A H 910=A D 1505) See Brock vol 11 p 54

Two fly leaves at the end contain miscellaneous notes and extracts from other works

No 649

fol 224 lines 27 size 11×7¹ 7½×4¹

رِفَاعُ الْأَمَانِ وَاسْمَاءُ الْوَرَمَانِ

WAFAYĀT AL-A'YĀN WA ANBĀ' ABNĀ' AZ-ZAMĀN

A valuable copy of the well known biographical dictionary of Ibn Khallikan complete in two separate volumes

The author Ibn Khallikan whose full name is Shamsaddin Abu l Abbas Ahmad bin Muhammad bin Ibrahim bin Abi Bakr al Barmaki سمس الدين ابو العباس احمد بن محمد بن ابراهيم بن ابي بكر البرمكي of Irbili, and who was born in Irbil (a town near Mawsil) in A H 608=A D 1211 held the post of Qadi in Egypt and subsequently the post of Qadi al Qudat (Chief Justice) in Syria. In his old age he devoted himself to teaching in the Madrasahs Al Aminiyah and An Najibiyyah at Damascus where he died in A H 681=A D 1282. For notices of his life see Husn al Muhadarah fol 280^a Mirat al Janan fol 428^a Tabaqat by Al Isnawi fol 88^b Tabaqat by Ibn al Mulaqqin fol 60^b Tabaqat al Kubra by As Subki vol vi fol 126 Tabaqat by Ibn Qadi Shuhbah fol 97^a and the introduction of De Slane's translation

Vol I

Beginning —

* بَدَ حَمْدُ اللَّهِ الَّذِي بَعَدَ بِالْعَادِ الْجَعْدِ مَلِ مُولَانَا الْإِمَامِ

We are told in the preface that the work treats of the biographies of men of all classes except the companions of the Prophet. The author does not include either the names of the *Tabi'in* (the followers of the companions of the Prophet) except those worthy of special notice. The work was commenced in Cairo A H 654=A D 1256 and was completed on Monday the 20th of Jumada II A H 672=A D 1274

For the author's autograph copy of the two volumes see Br

Mus, No 1505, and Bi Mus Suppl No 607 For other copies, see India Office, No 703, Paris No 2050, Cairo, vol v p 174. Goth No 5873, Yekî Jâmi' No 254, Hamidiyah, No 1000, Waliaddin, No 2454, Kopr No 255, Ayâ Sûfiyah, Nos 2992-2995, Berlin, Nos 9853-9863, and Calcutta Madrasah p 43

The work has been edited and published by F Wustenfeld Gottingen A.D 1835-43 and also by M G De Slane, Paris, A.D 1838-42 It has been repeatedly printed in Egypt, A.H 1273, 1299 and 1310 An English translation by M G De Slane has been published in four vols, London 1843-71

For continuations, abridgments and Persian translation see Hâj Khal, vol vi p 452, and Brock, vol i, p 327

Written in elegant Naskh, within gold, red and blue ruled borders with two separate illuminated frontispieces at the beginning of each part of this volume Foll 98^b-99^a blank

The MS has once belonged to Sir Gore Ouseley, who died in A.D 1844 See Buckland's Dictionary of Indian Biography p 324

The title-page contains two 'Arddidah, the earlier of which is dated A.H 1192=A.D 1778 There are also two seals, one of them bearing the name of Mullâ Bâz Khân, the son of Alf Khân dated A.H 1162=A.D 1749, and another the name of Muhammad Sibgatal-lâh Khân, dated A.H 1182=A.D 1768

No 650.

foli 270, lines and size same as above

The Same

Vol II

The second volume of the same work, beginning with the life of ابوالمديل بن البديل بن عبد الله بن مكحول

Written in the same hand as the above

Not dated Probably, 16th century

The last folio contains several 'Arddidah, and also a note, which indicates that the present copy was once purchased for the Imperial Library of Delhi in the 21st year of the reign of Shâh Jahân (A.H 1035-1069=A.D 1628-1659) The note is followed by a seal of the said Emperor, dated A.H 1056=A.D 1646

No 651

foll 231 lines 22 size $7\frac{1}{2} \times 5\frac{1}{2}$ $6 \times 3\frac{1}{2}$

مختصر رفقات الاعمال

MUKHTASAR WAFAYÂT AL-A'YÂN

A rare copy of an abridgment of the preceding work by Muhammad bin Nâjî with the following title —

مختصر كتاب رفقات الاعمال و اشعار اباء الرمان للعاصي العلامه محمد

بن حلقل احصرة العصبة العالم العائد الورع الراهد دور الدنائي محمد بن

نâجى رحمة الله *

Haj Khal vol vi pp 452-455 enumerates several abridgments of Ibn Khallikan's Wafayat al Ayan but there is no mention of the present work Brock vol ii p 239 mentions one Muhammad bin Nâjî who flourished in the latter part of the 8th century of the Hijrah but the present work is not included in the list of his compositions

Beginning —

الحمد لله و سلام على عبادة الدين اعطي الحج *

In the present abridgment numerous notices included in the original work are omitted as are also all quotations from the poetical writings and letters of the subjects of the biographies

The notices are arranged in alphabetical order beginning with نويس بن محمد بن معدود ابراهيم الدجعى ابو عمرو

The colophon runs as follows —

فالعصبة محمد بن ناجي حرم الله تعالى فالتصنيف [ب] الكتب الذي سمته وناب الاعمال و اشعار اباء الرمان محمد الله تعالى يوم الاثنين العسرين من حمايى الآخر سنه ٩٧٢ بالعاشرة ر كان الفراع من روم هذه النسخة المعاركة ان ساد الله تعالى عقب اول الطه يوم الخميس ناس سبز رحب من سنه ٩٩٩ *

Written in Naslî mostly without diacritical points Dated Thursday the 8th Rajab A.H. 999 = A.D. 1591

Short lacunae are found, on foll 45^b 190^a and 230

كتاب السلوكي لدول الملوك ،
The last folio contains a short extract from
the well-known work of Abû'l-'Abhâs Ahmad bin 'Ali al-Maqrîzî
(d A H 845=A D 1442)

No. 652.

foll 110, lines 21-25, size $10\frac{1}{2} \times 7\frac{1}{2}$ $7\frac{1}{2} \times 5$

نکت الہمیان و می نکت العمان

NUKAT AL-HIMYÂN FÎ NUKAT AL-'UMYÂN.

A biographical dictionary of prominent men who were either born blind or lost their eye-sight and became totally blind, from the beginning of Islâm to the time of the author

Author Salâhaddîn Abû's-Safâ Khalîl bin Aibak as-Safadî ملاح الدين ابو الصعا حليل بن ابي الصعدى He was born in Safad (a town in the province of Damascus), A H 696=A D 1296 According to his own statement, his father did not care to educate him, but at the age of twenty he himself applied his mind to study He studied under several renowned scholars, such as (d) يوسف بن ابراهيم الدبوسي (d A H 729=A D 1329), (d) اس ساده (d A H 734=A D 1334), (d) اس سيد الناس (d A H 768=A D 1367) (d) ابو حیان محمد بن یوسف (d A H 745=A D 1344) and (d) یوسف بن عبد الرحمن المري (d A H 742=A D 1341) Our author soon acquired a considerable knowledge in various branches of learning and became an authority in Arabic literature He was a good calligrapher, and copied about five hundred books He served as a writer in government offices in Egypt and Damascus, and then as Secretary to the Government of Halab He also held the post of the Head-Treasurer (وکل سبت المال) of Syria He died in A H 764=A D 1363 For his life, see Tabaqât al-Kubrâ by As-Subkî, vol vii fol 136^a, Tabaqât by Ibn Qâdî Shuhbah, fol 153^a, Dustûr al-I'lâm fol 80^a, and Ad-Durâr al-Kâminah, vol 1, fol 199^a

Beginning —

* الحمد لله الذي لا تدركه الاصرار وهو يدرك الاصرار

In his preface, the author tells us that in the course of preparing the present work he consulted the following three works, in which separate chapters are devoted to accounts of blind men —

1 كتاب المعارف ، by Ibn Qutaibah (d A H 276=A D 889)

2 by Ibn al Jawzi (*d* A H 597 = A D 1200) طفیح حسوم اهل الامر
 3 by Abu l Abbas Ahmad bin Ali bin Banah راس مال الدین
 The notices are arranged in alphabetical order beginning with
 سوس بن منصورة الـ عـمـي اـنـرـاقـمـدـنـ اـسـعـانـ الـصـرـوـ

For another copy of the work cf Berlin No 9866 See also
 Brock. vol 11 p 32

Written in fair *Naskh* Foll 1-24 and 105-110 were inserted
 by محمد بن اسماعيل المتنبي in A H 1302 = A D 1884 while the rest of
 the copy seems to be somewhat older Four fly leaves at the end
 contain a list of the contents of the work

No 653

foll 45 lines 27 size 11 x 7 8 x 5

[ذكر الاسماء المذكورة في حامع الامهات]

[DIKR AL-ASMĀ' AL-MADKŪRĪN FI JĀMI' AL-UMMAHĀT]

Biographical notices of those persons whose name occur in the well known work on the principles of law according to the Maliki School by Ibn Hajib (*d* A H 646 = A D 1248) entitled *Jami' al Ummahat* also designated *Muhtasar al Muntaha*

The title of the present work cannot be traced but in the last line the work is described as follows —

* وهذا احرماها حممه من ذكر الاسماء المذكورة في حامع الامهات

The author's name Muhammad bin Abdassalam appears in the following imperfect colophon —

طبع منه مولده عدد محمد بن عبد السلام في الفوم المبارك

الحادي عشر من سوال المبارك سنه وجعله من العاملين والعاملين *

The author repeatedly refers to another work of his entitled *عبدة الرابع في تصريح ابن الحاصل* (see foll 23^b and 43^b) which cannot be traced anywhere The latest authority quoted is Abdarrahim bin al Husain bin al Iraq who was born in Egypt A H 725 = A D 1325 and died at Cairo in A H 806 = A D 1404 Al Iraqi was a teacher of the author and was still alive when the present work was under compilation as appears from the following quotation (fol 38^b) —

و اما الدهى ورحل من انباط السام كدا احاب سوالى شيخها حاط
اوف ابو الفضل عدد الوجهين ن التحسين بن العوامى قال رصى الله عده
الاثر المذكور مده طبع و صحف وليس فيه ادله حرانه و التحديب رواه
البيهقي في سعد الكدربي و في الحادث من طبيع الشاعر انها
كلام سيفتحها ادام الله المفع له *

For Al-Hâqî's life and works, see Al-Qabasat-Hawi vol i fol 102^b, Tabaqât by Ibn Qâdî Shuhbah fol 187^b Tâj at-Tabaqât vol ix fol 76^b and Brock, vol ii p 65

Beginning —

الحمد لله حمدًا يوافي دعوه ويكمي صريدة . و بعد مدة اوراق
تتضمن ذكر سعي مما تدرس الاطلاع على من مواليد الاسماء الاعلام المذكورين
في مختصر القويع المسلح اقسام ادى عمرو ابن العاص و ماتهم و اعمارهم
ولادهم وسيوحهم . . من تصانعهم و معاصدم التي اسروها باولاد ذلك
من مدارك العاصي عناص وعورها من التواریخ المنسورة كتابی بعداد
و دمشق و کتاب الحافظ الدهبی و غير ذلك الْعَمَل *

It is much to be regretted that the top corner of the last folio has been torn off, since it would appear to have contained information regarding the author's visit to the tomb of Ibn Hâjîb at Alexandria as well as the date of compilation of the present work etc

The work is arranged under the following main headings —

- 1 The Prophets, Muhammad, Abraham, and Christ fol 1^a
- 2 The four Caliphs, fol 3^a
- 3 The companions of the Prophet, fol 5^b
- 4 The followers of the companions of the Prophet, fol 12^a
- 5 The contemporaries and pupils of Imâm Mâlik, fol 20^a
- 6 The eminent doctors of the Mâlikî school and other learned men, fol 24^b
- 7 A *Fastl* dealing with names of persons and titles of the books referred to in the *Jâmi' al-Ummahât* with regard to the authenticity of which there is some doubt, fol 36^a
- 8 A biographical account of 'Usmân bin 'Umar, called Ibn Hâjîb the author of the *Jâmi' al-Ummahât*, fol 43^b

موسی بن عثمان بن عبد الرحمن (says that the present copy was transcribed from the المکی

author's autograph copy and collated with the same in A.H. 899 = A.D. 1494. Written in clear Arabian Nasl b with the headings which are repeated as marginal headings in red. There are numerous gaps and lacunae throughout.

No 654

foli 320 lines 27 size $10\frac{1}{2} \times 7\frac{1}{2}$ $7 \times 4\frac{1}{2}$

الدكتور الكامد في إسلام الشاه العادم

AD-DURAR AL-KÂMINAH FÎ A'YÂN AL-MI'AT AS-SÂMINAH

A comprehensive biographical dictionary of learned and eminent men who lived in the 8th century of the Hijrah complete in two separate volumes

Author شیخ الحباد بن احمد بن محمد بن علی بن محمد المعروف بابن حجر العسقلانی (d. A.H. 852 = A.D. 1449) See Lib Cat vol 1 part 1 No 159

Vol I

Beginning —

الحمد لله الذي نبى ونبأ ولهم احْلَافُ الْلَّذِلَّ وَالنَّهَاءِ
اما بعد وبها يعلو معدد حمعه وهو دراهم من كان في العادة العادمة
من البشرة الملونة من انداء سنه احدى وسبعينه الى اخر سنه ثمانين
مائة من اذاعن وعلماء الملوك واصحاء وكتب واوراء وآراء
والمعراء الخ *

The biographical notices are arranged in strict alphabetical order
ابراهيم بن احمد بن ابراهيم بن عبد الله بن عبد المنعم العلني
beginning with عطه بن عبد الله بن عبد المنعم العلني The present volume ends with
عطه بن عبد الله بن عبد الله بن عبد المنعم العلني known as رضا العسقلاني
السكنى بن اسماعيل بن عبد الله بن عبد الله بن عبد الله بن عبد المنعم
الاسكندراني

We are told at the end of the second volume that the author completed this work in its original form in A.H. 830 = A.D. 1426 but that he went on adding to it down to A.H. 837 = A.D. 1433 Even then however he had not completely carried out his plan having still unutilised material for supplementary notices

The sources, on which the work is based, are fully described in Br Mus Suppl., No 613. For other copies, see Paris, No 2077, Cairo, vol v, p 53, Waliaddin, No 2417, Wien No 1172 Bûhâî No 271, and Râmpûr, p 635. See also Brock vol ii, p 70, and Hâj Khal vol iii, p 217.

No. 655.

foll 354, lines and size same as above

The Same

Vol II

علي بن يوسف الدوروي وابراهيم بن اسد المصرى الحنفى

Both volumes are dated, A H 1313 = A D 1896, and were transcribed by 'Alî bin Muhammad ar-Rifâ'i in Haidarâbâd, at the instance of the founder of the library.

Written in fair Naskh, with numerous gaps and short lacunae marked with the words يماعن في الاصل, within double red-ruled borders. The headings are in red.

A list of the contents is prefixed to each volume

No. 656.

foll 158, lines 29, size $6\frac{1}{2} \times 4\frac{1}{2}$, $5\frac{1}{2} \times 3\frac{1}{2}$.

دسوی الاعلام بمعروفة الاعلام

DUSTÛR AL-I'LÂM BIMA'RIFAT AL-A'LÂM.

A most concise biographical dictionary of saints, Sûfis, traditionists, jurists, poets, writers, kings, Amirs and other eminent men from the first year of the Hijrah down to the beginning of the twelfth century.

The work was originally compiled by Jamâladdin Muhammâd bñ 'Umar bñ Muhammad bñ Ahmad at-Tamîmî at-Tûnisî, commonly called Ibn 'Azam حمال الدين محمد بن عمر بن محمد بن احمد بن تميم التونسي السهير ناس عرم riade by the following scholars —

1 Qutbaddin Muhammad bin Ahmad al Makkī an Nahrawah (*d* A H 990=A D 1582) For his life and works see Brock vol ii p 381 and an Nur as Safir fol 194^b

2 Zamaddin bin Muhammad bin Ahmad al Basraawi (*d* A H 1102=A D 1691) For his life and works see Taj at Tabaqat Mujallad xv part 1 fol 7^b Silk ad Durar vol ii p 120 and the present work fol 19^b

3 Ibrahim bin Muhammad bin Kamaladdin Muhammad bin Hamzah al Husaini (*d* A H 1120=A D 1708) For his life and works see Silk ad Durar vol i p 22 and Taj at Tabaqat Mujallad xv part 1 fol 222^b

4 Ibrahim bin Sulaiman al Jinini (*d* A H 1108=A D 1696) For his life and works see Sill ad Durar vol i p 6 and Taj at Tabaqat Mujallad xv part 1 fol 49^b

The author of the original work Ibn Azam was born in Tunis A H 816=A D 1413 He left Tunis for Egypt in A H 837=A D 1433 and attended the lectures of Umar al Basraquni (*d* A H 842=A D 1438) and other eminent Ulama In A H 840=A D 1436 he made a pilgrimage to Haramain and for a long time stayed at Medina where he studied Hadis under Sirajaddin Umar bin Muhammad al Kazaruni (*d* A H 865=A D 1461 see Al Qabas al Hawi vol ii fol 167) In A H 847=A D 1443 he came back to Egypt and studied Hadis under the celebrated traditionist Ibn Hajar al Asqalani (*d* A H 852=A D 1449) He also visited several towns of Syria and Palestine In A H 849=A D 1446 he revisited Mecca and settled there permanently

Besides the present work and those mentioned in Brocl vol ii p 173 the following compilations of the author are enumerated in the Mujam of Ibn Fahd fol 248^b —

1	الكتاب الکامل من وعيات اعيان العائدة و النائمة
2	الواى على الحجامة بوعياب الحجلمة
3	تعریف المطالب الساسعة بوعياب المائة النائمة

The author's main business was copying books and selling them especially the more popular books of Shaikh Muhiyaddin Ibn al Arabi (*d* A H 638=A D 1240) The author died at Mecca A H 891=A D 1486 For full details of his life see Mujam of Ibn Fahd fol 248^b

Beginning —

الحمد لله الذي يفرد بما ليس لغيره العزة والعد الْعَزَّةُ الْعَدُوُّ

The work is arranged in alphabetical order the notices under each letter being classified according to the following five *Qism* —

- 1 الاول هي من استهرو باسم كمال و الحميد و المحاج
- 2 الثاني فيمن استهرو بكنيته كأبي الاسود و أبي داود و أبي سعam
- 3 الثالث فيمن استهرو بنسب او لقب كالجوهرى و العربى و قطرب و كراع الدمل *
- 4 الرابع يمن استهرو باسم كابن العربى و ابن الاعبائى
- 5 الخامس فيمن استهرو بصاحب الكتاب العالى و التلدار

العلائى +

For another copy of the work, cf Berlin, No 9876 See also Hâj Khal , vol m, p 225, and Brock vol n p 173

Written in *fâr Naskh*, with the headings in red Dated A.H
1123 = A.D 1711 Slightly damp-stained

محمد بن عبد اللطيف الحسيلي
Scribe

There are two notes on the title-page, the first of which contains a very short biographical sketch of our author, extracted from *Sakhâwi's Ad-Daw' al-Lâmi'*, and the second, a biographical notice of Hamzah bin Ahmad al-Husainî (*d. A.H. 874 = A.D. 1469*)

The MS was presented to the library by Dr 'Azîmaddîn Ahmad of Patna city (in the name of his brother the late Hakîm Fahîmaddîn Ahmad)

No. 657.

foli 160, lines 25, size $7 \times 5\frac{1}{4}$, $5 \times 2\frac{1}{8}$

العبس الحاربى لعرضه السحاوى

AL-QABAS AL-HÂWI LIGURARI DAW' AS-SAKHÂWI.

An abridgment of As-Sakhâwi's *Ad-Daw' al-Lâmi' Fi A'yân al-Qarn at-Tâsi'*, a work containing biographical notices of eminent scholars, who flourished in the 9th century of the Hijrah, complete in two separate volumes

Author of the abridgment Zainaddîn Abû Hafs 'Umar bin Ahmad bin 'Alî bin Mahmûd ash-Shammâ' al-Asarî ash-Shâfi'i al-Halabî رين الدين ابو حفص عمر بن احمد بن علي بن محمود الشماع الاربى

الساوى العلنى He was born in A.H. 850=A.D. 1475, and died in A.H. 936=A.D. 1529. See *Dustur al Islam* fol. 73. Haj Khal vol. IV p. 122 and Brock vol. II p. 301.

Vol. I

Beginning —

الحمد لله الذى ج اعوا مام من سده اى اتقى ابو اصل سعدة الحج .

In his preface the author after dwelling on the importance of biographical works tells us that in A.H. 927=A.D. 1521 he received a copy of *Id Daw al Lami* from Jarallah al Makki (*d.* A.H. 924=A.D. 1477) Some years previously viz. in A.H. 916=A.D. 1510 he tells us that he had requested Jarallah's father Izzaddin Abdal Aziz (*d.* A.H. 921=A.D. 1476) to show him the afore said book but Izzaddin refused to do so on the ground that some of the notices in the book contained disparaging remarks which ought not to be made public. This statement of Izzaddin drew our author's attention to the contents of the work which he perused carefully and found to consist of the following four classes of entries —

I Lives of those scholars who are praised for their vast learning and excellent character

II Lives of those scholars whose learning is said to be limited

III Shorter notices of scholars who are referred to disparagingly

IV Shorter notices of persons of quite ordinary merits not worthy of the attention of the biographer

He then goes on to say that in the present abridgment he has omitted the unpleasant remarks found in the original and has added useful information from other sources such as the work of biography of Jalaladdin as Suyuti (probably the *Bulwat al Wujut*) Izzaddin Ibn Fahd al Makki's *al Mujam* and Jarallah bin Izzaddin's *al Mujam*. The symbols used to distinguish these additions are defined, thus —

و اعلم انى انا عطى كلام صاحب الاصل على الترجمة برمته ملت
انبهى بعورته والا عطى انبهى ملخصا من ان كان المترجم من مساقته
الذى احذى عليهم ذكر ما وقع لى منه و بما روى في الترجمة من كلام
شمعنا العلامة حلال الدين السعوطى او من معجم شمعى الحافظ عزالدين
بن فهد المكى وكذا من معجم ولادة صاحبنا المحدث بمحرر الدين حفظ الله
حيث اقول فل شمعى بالمراد الاول او بحال شمعى فالثانى المغول او قال
الثالث حملة من الاختيار ورسا صريح باسمائهم والارول لمراجعة الا حصصا .

The author of the abridgment states further that he has also supplied the dates of the death of those persons, who died after the compilation of the original work

The work is arranged in alphabetical order beginning with ابرافيم بن احمد الابودرى الارهجرى The present volume ends with the account of عمر بن حلبل ابن العروس الكردى

The present MS was transcribed from the author's autograph copy, as stated in the following note at the end —

هذا اخر ما وحدته بخط موطع وكتبه سده عدد الرجال من
محمد العريبي التملى الشافعى العاذرى وكل الفراع لهم
الجمعية بعد العساد الاحرة اول الدصف الثاني من حمادى الاولى سنه
اربع عشرة وalf هجرية *

Biographical notices of the following three scholars (who do not find a place in the work) are added from other sources, in a different hand, in the margins of foll 51^b, 58^b, and 155^b respectively —

1 Shihâbaddîn Ahmad bin Muhammad bin 'Ushmân al-Khalîlî al-Qudsî (*d* A H 805 = A D 1402), extracted from *Al-Úns al-Jalil*

2 Shihâbaddîn Ahmad al-Ramlî (*d* A H 957 = A D. 1550), extracted from the *Nuskhat al-Wujûd*

3 Sâ'inaddîn 'Alî al-Isfahâni (*d* A H 835 = A D 1432) No reference is given for this notice

No. 658.

foll 130 lines and size same as above

The Same

Vol II

عمر بن رسنان التقى

The second volume of the preceding work, beginning with

اول و بالله التوفى هذا اخر ما وحدته بكراسة ورقى من المسودة بخط
المولف رحمة الله فكتتها و ارجو الله سمحاده ان يمن علينا باتمامه كما من
باتدائه لان المولف رحمة الله تعالى لم يكمل المقدمة لكن المسودة تامة
بخطه *

The present copy is defective after fol 121 and the notices (arranged alphabetically under proper names) are wanting after the account of Musa bin Ahmad as Subki as are also parts of that portion of the work dealing with the Kunyahs. Four folios 122 to 125^b apparently meant for the insertion of notices are left blank.

Both volumes are written in fair Naskh with lacunae and gaps in many places. The headings which are also repeated in the margins are in red. Dated A H 1023=A D 1614

عبدالرحيم بن احمد العزري الحلبى
Scribe

Short notices from other sources of the following eminent learned men are written in a different hand in the margins of foll 22^b 55^a 87^b 119 119^b 122 and 125^b respectively —

1 Shamsaddin Muhammad bin Ibrahim ash Shirwani (*d* A H 873=A D 1468) from the Tarikh Ibn Iyas

2 Muhammad bin Hasan bin Ali al Baijuri (*d* A H 822=A D 1419) No reference is given for this notice

3 As Sayyid ash Sharif al Jurjani (*d* A H 838=A D 1435) from the Matla as Sa dain

4 Muhaminad Fasihaddin (*d* A H 837=A D 1434) from the Matla as Sa dün

5 Muhammad Fasihaddin an Nizami (*d* A H 919=A D 1513) from the Habib as Sivar

6 Sa daddin Mas ud at Taftizani (*d* A H 916=A D 1510) from the Habib as Sivar

7 Abu Bakr bin Abdallah al Aidarus (*d* A H 914=A D 1508) from the Tarikh al Yamun

No 659

foli 245 lines 23 size 10 $\frac{1}{4}$ × 6 $\frac{1}{4}$ 7 $\frac{1}{4}$ × 4 $\frac{1}{2}$

المور السافر في احصار العرون العاشر

AN-NÛR AS-SÂFIR FÎ AKHBAR AL-QARN AL-'ÂSHIR

A work containing biographical notices of eminent scholars and Sufis of the 10th century of the Hijrah arranged chronologically

Author Muhîvaddin Abu Bakr Abdalqadir^{*}bin Shaikh bin Abdallah bin Shaikh bin Abdallah bin al Aidarus al Alawi معي الدين ابو بكر عبد العارف بن سعید الله بن سعید الله بن العبدروس العلوي The author who belonged to the well known Al Aidarus

family of Yaman, was born at Ahmadâbâd (Gujarât) on Thursday, the 20th Rabî' I, A H 978=A D 1570 He gives us his autobiography in the present work (fols 170^a-175^a), and in the list of his works contained therein we may note the following, besides those mentioned in Brock, vol II, p 419 —

الحادي العصرة في 2 ، العدو حاب القدوسة في المعرفة العددروسة 1
 الا نبودح اللطيف في اهل بدر 3 ، سيرة الدي علىه السلام و اصحابه العسورة
 ، مسح البارى بحتم السمارى 5 ، التحاوى الرسيقة على العروة الوبردة 4 ، السرير
 عقد الآل بعصابئ 7 ، العوهر المثلاى في كلام المسيح عدد الله في العرالى 6
 ، بعده المستفدى سرح تجفة المرور 9 ، حمدہ السادة بى علوی 8 ، الآل
 الروص الأرضي والغليس 11 ، شرح على وصيحة المسيح انى العبدروس 10
 فرة العن 13 ، انيح احوال الصفاء سرح تجفة العرواء 12 ، المستدفص
 في صناف الولى عمر بن محمد حسین

He died at Ahmadâbâd in A H 1038=A D 1628 See 'Iqd al-Jawâhir, fol 124^a, Khulâsat al-Asar, vol II, p 440, Tâj at-Tabaqât, vol xi, fol 71^a, Al-Mashra' ar-Rawî, vol II, part 1, fol 283^b

Beginning —

الحمد لله رب العالمين وبعد وفهدا انمودح لطيف و عدوان شريف
 ذكره فيه و كتاب من طغرب تاريح وفاته ممن مات في هذا القرن الذي
 اوله احدى و دسعمانه حتم بالكتسى من ساير العلماء والصلحاء الحج *
 *

The work was completed at Ahmadâbâd on the 12th Rabî' II,
 A H 1012=A D 1603, as stated in the following colophon —

و مع الفراع من تاليف هذا التاريخ اللطيف في يوم الجمعة ثانى
 عشر شهر رباع الدارى سنة اىدى عشر بعد الالف *

For other copies see Br Mus, No 937, Bûhâr, No 273, and
 Râmpûr, p 650 See also Brock, vol II, p 418, and Hâj Khal,
 vol VI, p 392

Written in fair Naskh, within red and blue ruled borders Dated,
 A H 1113=A D 1702

محمد بن على الهيدوال باعلوى `

The title-page contains a short biographical notice of the author,
 extracted from 'Iqd al-Jawâhir wa'd-Durar of Ash-Shillî

The title-page also contains a seal and signature of one Muhammad bin 'Abdallâh al-Lahîdî al-Ahmadî al-Ansârî ash-Shâfi'i, dated
 A H 1122=A D 1710 There is also a note by 'Abdallâh bin Sayyid

Aidarus bin Ali bin Abi Bakr al Alawi al Husaini who tells us that he purchased the present MS at Shahjahanabad (Delhi) on the 20th Rabi I A.H 1150 = A.D 1737

No 660

fol 267 line 21 size $9\frac{1}{2} \times 6\frac{1}{2}$ $7\frac{1}{4} \times 4\frac{1}{4}$

عهد الشواهر الدرر في اصحاب القرن الحادى عشر

**'IQD AL-JAWAHIR WA'D-DURAR FI
AKHBÂR AL-QARN AL-HÂDI
'ASHAR**

A work containing biographical notices of eminent scholars of the 11th century of the Hijrah from A.H 1001 to A.H 1093 arranged chronologically.

Author Jamaladdin Abu Alawi Muhammad bin Abi Bakr bin Ahmad a.b Shibli al Hadrami ابو علوي محمد بن ابي بكر بن احمد السلى الحضرى He was born at Tarim (a town in the province of Hadramaut) in the middle of Jha han A.H 1030 = A.D 1621 He studied under his father and several other distinguished scholars After finishing his education he visited India and then made a pilgrimage to Haramain In A.H 1072 - A.D 1661 he accepted the post of professor in the Madrasah attached to the holy mosque of Mecca but he served only a few years and then resigned on account of ill health

Besides the present work and that mentioned in Brock vol II p 383 the following works of the author are enumerated in the Khulasat al Asar (vol III p 336) —

رسالة في المقطر 3 رسالة في علم المغفار 2 رسالة في علم المحبب 1
رسالة في معرفة افعال المطالع واحدالها 5 رسالة في معرفة طل الرمال 4
المدى المكده 8 سرح حمع العوامع للسيوطى 7 رسالة في الا صنطواب 6
* سرح منحصر الرحمن

He died at Mecca in A.H 1093 = A.D 1682 See Khulasat al Asar vol III p 336 and Taj at Iabaqat vol XI fol 249^b

Beginning —

* الحمد لله الذي انشأ الموحدات بعد ربه الخ

For other copies see Br Mus No 938 and Rampur p 641
See also Brock vol II p 383

Written in ordinary *Naskh*, with many lacunæ and blank spaces
Dated, A H 1313 = A D 1895

Scribe عبد الله بن صالح بن عدوة

No. 661.

foll 279, lines 23, size $13\frac{1}{4} \times 9\frac{1}{2}$, $6\frac{1}{4} \times 5\frac{1}{2}$

خلاصة الا فرقى اعيان القرن الحادى عشر

KHULĀSAT AL-ASAR FĪ A'YĀN AL-QARN AL-HĀDĪ 'ASHAR.

A well-known biographical dictionary of learned and holy men, who lived in the 11th century of the Hijrah, complete in four volumes

محمد امين بن فضل الله الحبيبي
Author Muhammad Amîn bin Fadlallah al-Muhibbî
He was born in Damascus, A H 1061 = A D 1651
He studied under his father and several other eminent scholars
After finishing his education he made a pilgrimage to Haramain, and also visited several places in Asia Minor and Egypt Subsequently, he came back to Damascus, where he served as a professor in the Madrasah Al-Aminiyah Our author wrote several books, which won general appreciation Besides the present work, and those mentioned in Brock, vol ii, p 293, the following compositions of the author are enumerated in the *Silkad-Durar*, vol iv, p 86 —

كتاب اعمالی 2 , فصل السبيل فيما في لعنه العرب من الدليل
القاموس على القاموس

Our author died in Damascus, A H 1111 = A D 1699 See *Silk ad-Durar*, vol iv, p 86, and *Tâj at-Tabaqât*, vol xii, part 1, fol 66^b

Vol I

Beginning —

* يا من أحصي ناطعة الخلائق عدداً ألغى

الحسن بن أبي بكر بن سالم بن عبد الله بن عبد الرحمن السقاف

Copies Berlin, No 9893, Ref., No 369, Paris, No 2083, Wien No 1192, Br Mus, Nos 1304/5 and 1648 See also Brock, vol ii, p 293

The work was edited and published by Mustafâ al-Wahbî in Egypt A H 1284

No 662

foll 276 lines and size same as above

The Same

Vol II

العمل عن دعى حسن بن سعيد
حسن بن سعيد الملا عبد الكرم

No 663

foll 278 lines and size same as above

The Same

Vol III

عبد الكرم بن محمد بن عبد الرحمن بن محمد فاضي المسكري سنان
محمد بن عبد الرحمن بن محمد فاضي المسكري سنان

No 664

foll 301 lines and size same as above

The Same

Vol IV

محمد بن يوسف الروحي العدسوي عبد العزير الدهاوى
The fourth volume of the same work beginning with

Written in ordinary Naskh. It is to be observed that the editor's note at the end of the printed edition (A.H. 1284=A.D. 1867) is copied verbatim at the end of the present volume indicating that all these volumes were copied from the printed edition. All are in the same hand.

No. 665.

fol. 320, lines 26-30, size $14\frac{1}{2} \times 9\frac{1}{2}$, $13 \times 8\frac{1}{2}$

تاج الطبقات

TÂJ AT-TABAQÂT.

A reliable and comprehensive work, of which the present is believed to be a unique copy, comprising biographical notices of the Prophet Muhammad, companions of the Prophet, saints, Sûfis and eminent scholars, from the beginning of the Hijrah era up to the end of the 12th century, arranged chronologically

Author Muhammad Amîn bin Muhammad as-Sâlikh an-Naqshbandî al-Kurdî al-Ayyûbî الصالح النقشبندي الكردي الابوی Our author traces his genealogy from Sultân Salâhaddîn Yûsuf al-Ayyûbî, the celebrated Saladin (A H 564-589 = A D 1169-1193) He also mentions that Hasan bin Mûsâ al-Kurdî al-Bânî, of whom he gives a biographical notice (*Mujallad* xii, part ii, fol 385), was one of his ancestors This Hasan bin Mûsâ who was the author of several works, died in A H 1148 = A D 1735 See Brock, vol ii, p 345

Details of the author's life and the exact date of his death are wanting, but, from the colophon of the last *Mujallad* (No 686 below), it appears that he lived up to the end of the 13th century of the Hijrah, as he finished the compilation of the said *Mujallad* in A H 1299 = A D 1882, and was still thinking of compiling another *Mujallad*, comprising biographies of the 13th century A H

The full title of the work, as given in the preface, is as follows

Beginning —

Vol I, part 1

الحمد لله المغفرة باسمه الاسمي المختص بالملك الاعر الاحمى

الج

In his preface the author tells us that he had been very fond of literary pursuits from his early youth, and previous to the present compilation had written the following works —

1 A treatise on the science of agriculture entitled سعید الطالس و حساب اهل الباده والزار عن

2 An astrological work entitled *مختصر الأستان*
 3 An Arabic translation of a Turkish work entitled *اصحاح المقدمة في ترجمة الكتاب*

4 An Arabic translation of another Turkish work entitled *ترجمة سماحة نعمة ابرار الله* being an account of Abdarrahman Afandi's journey to Brazil (South America)

5 A daily note book or *كتاب*,

He tells us further that he was actually engaged in the compilation of a detailed work on Sufism and had already completed more than four volumes when he was one day inspired in a dream to compile the present work. At first he hesitated to take up such a difficult task owing to the want of materials but fortunately when he was staying at Mecca he found there many useful books suitable for his purpose. He enumerates the following works as his anthologies —

- 1 *Al Ittiab* by Ibn Abdalbar (No 692 below)
- 2 *Il Isabah* by Ibn Hajar al Asqalani (717 below)
- 3 *Uṣd al ḥibah* by Izzaddin Ibn al Asir (No 702 below)
- 4 *Tabaqat al Kubra* by As Suyuti (*d* A.H. 911=A.D. 1505)
- 5 *Silk ad Durar* by Muhammad Khalil al Muradi (*d* A.H. 1206=A.D. 1791)
- 6 *Khulāsat al Asar* by Al Muhibbi (No 661 above)
- 7 *An Nur as Sirir* by Abdal Qadir al Alawi (No 659 above)
- 8 *Id Daw al Lami* by As Sakhawi (*d* A.H. 902=A.D. 1497)
- 9 *Ad Durar al Kaminah* by Ibn Hajar al Asqalani (No 654 above)
- 10 *Lawaqih al Anwar* by Al Sharrāfī (No 753 below)
- 11 *Al Jauahir al Muliyah* by Muhiyaddin al Qaraṣṭī (No 758 below)
- 12 *Tabaqat an Nahuīyin* by As Suyuti (No 788 below)
- 13 *Nafāḥat al Uns* by Abdarrahman Jami (*d* A.H. 898=A.D. 1492)
- 14 *Ar Risalat al Qushairiyah* by Abu l Qisim al Qushairi (*d* A.H. 460=A.D. 1074)
- 15 *Şark ar Risalat al Qushairiyah* by Zakariyya al Ansari (*d* A.H. 926=A.D. 1520)
- 16 *Aşk ḫaqāiq an Nūmaniyyah* by Tashfi uprizadah (*d* A.H. 968=A.D. 1560)
- 17 *Dail aşk ḫaqāiq an Nūmaniyyah* by *Aşlıq Biba (*d* A.H. 979=A.D. 1571)
- 18 *Nafh at Tib* by Al Miqqari (*d* A.H. 1041=A.D. 1632)
- 19 *Tabaqat al Hanabiyah* by Ibn Rajab (No 779 below)

20 *As Sukub al-Wâbilah*, by An-Najdî (No 785 below)
 21 *Tabaqât ash-Shâfi'iyyah*
 22 *Tabaqât al-Huffâz*, by Ad-Dahabî (No 707 below)
 23 *At-Târîkh al-Kâmil*; by Ibn al-Asîn (*d* A H 630 = A D 1232)
 24 *Wafayât-al-A'yân*, by Ibn Khalîkân (No 649 above)
 25 *Subhat al-Mâjâjan*, by Âzâd Bilgûnâmî (No 810 below)
 26 *Al-Ihbâr ad-Duwal* by Ahmad al-Qarâmânî (*d* A H 1019 =
 A D 1611)
 27 *Târîkh Hamât* (see Hâj Khal, vol II, p 127)
 28 *'Aqâ'ib al-Âsâr*, by Al-Jabartî (*d* A H 1240 = A D 1825)
 29 *Kitâb al-Khitat wal-Âsâr*, by Al-Maqrîzî (*d* A H 845 =
 A D 1442)
 30 *Shâsh al-Mawâhib al-Ladunîyah* by Az-Zaiqânî (*d* A H 1122
 = A D 1710)
 31 *Kitâb as-Silah*, by Ibn Baškuwâl al-Qurtubî (*d* A H 578 =
 A D 1183)
 32 *Takmîlat as-Silah*, by Ibn al-'Abbâr al-Qudâ'î (*d* A H 658 =
 A D 1260)
 33 *Al-Ihâtah fî Târîkh Garnâtah*, by Ibn al-Khatîb al-Qurtubî
 (*d* A H 776 = A D 1374)
 34 *Mal 'al-'Aibah*, by Ibn Rûshaid al-Fîhiî (*d* A H 721 = A D
 1321)
 35 *Tabaqât al-Qurîâ'* by Ad-Dahabî (No 757 below)
 36 *Inba' al-Ğumr bi 'Abnâ' al-Umr*, by Ibn Hajar al-'Asqalânî
 (*d* A H 852 = A D 1449)
 37 *Al-Kawâkib ad-Duriyyah* by 'Abdarra ûf al-Munâwî (*d*
 A H 1031 = A D 1622)

The entire work is divided into twelve *Mujallad*, each treating of a century, and most of these are subdivided into several parts. The present part of the first *Mujallad* embraces the period from the first to the fourteenth and the earlier months of the fifteenth year of the Hijrah.

Beginning with the account of مُحَمَّد سَعْدُ الْمُرْمَلِيْن ابْنُ الْأَئْمَةِ وَ اسْرَفَ هَذَا عَنِ الْمُطَلَّبِ الْأَعْدَ سَعْدُ بْنُ الْعَارِفِ

The colophon at the end of the last *Mujallad* suggests that all the volumes are in the author's own handwriting.

A table of contents, drawn up by one Muhammad bin 'Abdallâh al-Mansûri, is prefixed to each part.

No 666

full 340 lines and size same as above

The Same

Vol I part 2

The second part of the first *Mujallad* embracing the period extending from the later months of the 10th up to the end of the 44th year of the Hijrah

Beginning with the account of حم س ب الله الفرسى and ending with that of عمه س ابي سعيل

No 667

full 340 lines and size same as above

The Same

Vol I part 3

The third part of the first *Mujallad* embracing the period extending from A H 45 to the earlier months of A H 67

Beginning with the account of مسلمه س مسلم and ending with that of الحسن و سعى

No 668

full 307 lines and size same as above

The Same

Vol I part 4

The fourth part of the first *Mujallad* embracing the period extending from the later months of A H 67 up to the end of A H 100

Beginning with the account of عدى س حام الطاى and ending with that of عبد الرحمن س مومل

No. 669.

foll 356, lines and size same as above

The Same

Vol II, part 1

The first part of the second *Mujallad*, embracing the period extending from A H 101 up to the end of A H 150

Beginning with the account of سيدنا عمر بن عبد العزير and ending with that of العلامة الأعظم الدعmani بن ناتن ابو حبيبة

No. 670.

foll 220, lines and size same as above

The Same

Vol II, part 2

The second part of the second *Mujallad*, embracing the period extending from A H 151 up to the earlier months of A H 178

Beginning with the account of السعدي محمد بن اسحاق and ending with that of السعدي ابو علي بن عبد الله الكوفي

No 671.

foll 257, lines and size same as above

The Same

Vol II, part 3

The third part of the second *Mujallad*, embracing the period extending from the later months of A H 178 up to the end of A H 200

Beginning with the account of السعدي ابو سليمان المصري and ending with that of ابو سلمة سمار بن حاتم المصري

No 672

foll 350 lines and size same as above

The Same

Vol III part 1

The first part of the third *Mujallad* embracing the period extending from A.H. 201 up to the earlier months of A.H. 245

Beginning with the account of السجع حبيب بن الوليد بن حبيب and ending with that of السجع أبو الغسّن دوابن بن ابراقم

No 673

foll 319 lines and size same as above

The Same

Vol III part 2

The second part of the third *Mujallad* embracing the period extending from the later months of A.H. 24, up to the end of A.H. 300

Beginning with the account of السجع ابو نيراب عسكري بن حفص التحسني and ending with that of السجع محمد بن الفضل بن اسحاق ابو سعيد القسامي

No 674

foll 300 lines and size same as above

The Same

Vol IV part 1

The first part of the fourth *Mujallad* embracing the period extending from A.H. 301 up to the earlier months of A.H. 345

Beginning with the account of السجع احمد بن اسحاق الحميري and ending with that of السجع محمد بن حبيب بن ابيه بن عمرو

No 675.

foli 454, lines and size same as above

The Same

Vol IV, part 2

The second part of the fourth *Mujallad*, embracing the period extending from the later months of A H 345 up to the end of A H 400

Beginning with the account of ابو عمه الله محمد بن احمد بن السیع السیع المعتمد بن محمد بن محمد بن محمد بن حمدون مکحول الدسی

No 676.

foli 247, lines and size same as above

The Same

Vol V, part 2

The second part of the fifth *Mujallad*, embracing the period extending from A H 470 up to the end of the fifth century

Beginning with the account of السیع محمد بن عمه الله ابو الحسن الورا و السیع محمد بن عمه الله الراءعی

It is to be noticed that the first part of this fifth *Mujallad* embracing the period A H 401 to 469, is wanting

No. 677.

foli 310, lines and size same as above

The Same

Vol VI, part 1

The first part of the sixth *Mujallad*, embracing the period extending from A H 501 up to the earlier months of A H 558

Beginning with the account of السیع سلیمان بن الحراسی و السیع الحسن بن علی بن هسام السلوی

No 678

fol 332 lines and size same as above

The Same

Vol VI part 2

The second part of the sixth *Mujallad* embracing the period extending from the later months of A H 558 up to the end of the sixth century

السجع على بن موحود بن الحسن بن السجع ابو العذوج اسعد بن ابي محمد بن ابراهيم النصالل مسحود بن حلف بن احمد المخلي

No 679

fol 240 lines and size same as above

The Same

Vol VII part 1

The first part of the seventh *Mujallad* embracing the period extending from A H 601 up to the earlier months of A H 658

السجع محمد بن عبد العزز بن حلف السجع مسحود بن ابي الاسطلى and ending abruptly in the middle of the life of احمد بن عبد الله بن عيسى على البوسي

No 680

fol 222 lines and size same as above

The Same

Vol VII part 2

The second part of the seventh *Mujallad* embracing the period extending from the earlier months of A H 658 up to the end of A H 700

Beginning at the point where the previous part ends in the account of السجع محمد بن احمد بن عبد الله بن عيسى البوسي and breaking off abruptly in the middle of the account of السجع عبد الوهاب بن عمر الرعابي

عبد الوهاب الرعابي It may be noticed here that the account of remains unfinished

No. 681.

full 301, lines and size same as above

The Same

Vol VIII

The eighth *Mujallad*, comprising the biographies of those who lived in the 8th century

Beginning with احمد بن عبد الرحيم الدمشقي and ending with طهير الدين الحلواني

No. 682.

full 359, lines and size same as above

The Same

Vol IX

The ninth *Mujallad* of the same work, containing the lives of those who lived in the 9th century

Beginning with the account of السيخ علي بن سيدى القطب الا وحد السيخ محمد بن ابي بكر بن عبد الرحمن and ending with that of السيخ محمد وعا

No. 683.

full 302, lines and size same as above

The Same

Vol X.

The tenth *Mujallad* of the same work, embracing the period extending from A H 901 to A H 985

It may be noticed that no account of the years A H 986 to 1000 is found in the present copy

Beginning with the account of محمد بن عاصي بن محمد بن نات الشروسي حامد بن محمد السهر بن السيخ دوزور and ending with that of

No 684

foll 275 lines and size same as above

The Same

Vol XI

The eleventh *Majallad* containing biographies of those who flourished in the 11th century

السجع اسماويل بن عبد العزى بن محمد بن محمد السجع محمد بن ابي السرور محمد بن محمد بن العماري سلطان العجمى

No 685

foll 320 lines and size same as above

The Same

Vol XII part 1

The first part of the twelfth *Mujallad* embracing the period extending from A H 1101 up to the earlier months of A H 1152

برهان الدين السجع ابواهيم بن العماد السجع ابواهيم بن محمد المعروف ابن سفر الحنفى

No 686

foll 377 lines and size same as above

The Same

Vol XII part 2

The second part of the twelfth *Mujallad* embracing the period extending from the later months of A H 1152 up to the end of the 12th century

السجع عمر بن يوسف الحنفى البغراوى
بعض الدنس بن صالح بن احمد بن محمد بن صالح بن صالح بن عبد الله التم رباصى

The colophon runs thus —

عديم محمد الله و حسن توفيقه و عدائه و ذلك الخبر الذى من
العن العادى عشر والحمد لله على البدء والختام وكل الفراج من

تسنوية عصر يوم السبت الحادى والعشرون من شهر رمضان المبارك
 سنة تسعة و تسعين و مائتين و ألف من سدة البحرة اسرعية العدوية على
 صاحبها اصل الصلاة و اشرف الاتصال و ارى التسلیمات اللهم و ممك
 لتألیف العزیز الدالى عسر على الوجه المطلوب بعذلك و مذک و كرمك *

All the volumes are written in a hasty Naskh

Dated, A.H. 1299 = A.D. 1882

COMPANIONS AND TRADITIONISTS.

No 687

fol. 56, lines 24, size 9 x 6, 7 x 5

[كتاب في اسماء الرجال]

(KITÂB FÎ ASMÂ' AR-RIJÂL.)

Fragment of a work containing biographical notices of the companions of the Prophet and of the traditionists who followed them, without title or author's name

In an endorsement in the margin of fol. 1^a, the work is said to be a fragment of *Al-Mû'talif wa'l-Mukhtalif*, by 'Abdalqanî al-Azdî (d. A.H. 409 = A.D. 1018), but internal evidence shows that it is a portion of some work by Imâm Al-Bukhârî (d. A.H. 256 = A.D. 870). All the statements made in the work have been narrated directly from those Shaikhs from whom, as we are told by Ad-Dahabî and Al-'Ijlawnî Imâm Bukhârî received traditions, and who flourished long before the afore-said 'Abdalqanî al-Azdî, for instance, Abû 'Âsim (d. A.H. 212 = A.D. 827), Abû Nu'aim (d. A.H. 219 = A.D. 834), Âdam bin Abî Iyâs (d. A.H. 220 = A.D. 835), and Ismâ'îl bin Abî Uwâis (d. A.H. 226 = A.D. 841). Moreover, in a note by some scholar in the margin of fol. 44^b, where biographical accounts of Harâm bin Hakîm and Harâm bin Mu'âwiyyah are given, the writer says that Bukhârî (most probably, meaning the author of the present work) has wrongly

True sed that these men were two different persons while as a matter of fact they were one and the same person The note runs thus —

حرام بن حكيم و حرام بن معونه هما حل واحد شم البخاري في
احراجه ايهما انت *

We learn from Haj Khal vol II p 117 that Imam Bukhari wrote three biographical books dealing with the traditionists the first a large work entitled *At Tariikh al Kabir* the second a work of medium size entitled *At Tariikh al Awsat* and the third a shorter work entitled *At Tariikh as Sagir* (see No 688 below) The present MS is possibly a fragment either of *At Tariikh al Kabir* or *At Tariikh al Awsat*

From the original pagination of the MS it appears that eight folios are wanting at the beginning It opens abruptly with the words —

ولى ابراهيم بن المدرس ابراغيم بن محمد بن سعد العريبي سر
لمن سهد ددا فوحدهم مأله حل لكل حل نابع منه دياره وكان
عمان بن عقبة دوم فاحدها الح *

The first complete notice relates to the account of عبد الرحمن الواحد بن أبي حرم الطعبي The work is arranged in alphabetical order except that the names beginning with Muhammad have been placed first

The MS breaks off abruptly in the middle of the account of حلاق بن سعيد بن معاذ

Apparently a very old copy Written in Naskh with occasional notes and emendations in the margins Not dated Probably 12th century

No 688

fol 175 lines 13 size $12\frac{1}{4} \times 9$ $8\frac{1}{4} \times 5\frac{1}{2}$

الساري الصغير

AT-TARIKH AS-SAGIR

A well known work containing notices of the companions their followers and other subsequent traditionists *

Author Abu Abdallah Muhammad bin Isma'il al Bukhari al Ju'fi (ابو عبد الله محمد بن اسماعيل البخاري الصعبي d A.H. 256=A.D. 870) For his life see Lib Cat vol V part I No 129

Beginning —

احدثنا ابو در عذر بن احمد بن محمد بن محمد الہبی قال حدثنا محمد بن اسحاق کتاب المختصر من تاریخ العسی صلی اللہ علیہ وسلم و المباحثین و الاوصار و طبقات التابعین لهم بالحسان ومن بعد هم الح *

Cf Berlin, No 9914, where the contents of the work have been fully described See also Râmpûr, p 623, Bûhâî No 221, and Hâj Khal , vol ii, p 117

Distinctly written in bold Naskh, within red and blue ruled borders Dated, A.H 1293=A.D 1876

The work has been lithographed in Allâhâbâd, A.H 1324

No. 689.

fol 325, lines 22, size $13\frac{1}{4} \times 8$, $10 \times 5\frac{1}{2}$

(A MS containing two separate works, bound together)
fol 1-102^a

I

The Same

Another copy of the preceding work
Begins as above

Written in fair Naskh Dated, A.H 1315=A.D 1898
fol 105^a-325

II

اسماء رجال الصحبة

ASMÂ' RIJÂL AS-SAḤÎHAIN.

A biographical dictionary of those traditionists, whose names occur in the Sahîh Bukhârî and the Sahîh Muslim

Author Abû'l-Fadl Muhammad bin Tâhir bin 'Alî al-Maqdisî
ابو الفضل محمد بن طاھر بن علی المقدسی

The author, who was himself a great traditionist, and well acquainted with the lives of traditionists, was born in A.H 448=A.D 1056, visited numerous places for the sake of acquiring learning, and finally settled in Hamadân He died in Bagdâd, A.H 507=A.D 1113, on his way back from Mecca See Taqârikat al-Huffâz, vol iv, p 39

Beginning —

قال الحافظ ابو الفضل محمد بن طاھر المقدسی رضی اللہ تعالیٰ

عنه - الحمد لله على كل حال و اعماق كل حاجة و سوال الحج *

The work contains biographical notices of those traditionists who are mentioned in the Sahih Bukhari and the Sahih Muslim and accounts of whom were subsequently given in two separate works viz اسماء رجال مصحح مسلم by Abu Nasr Ahmad bin Muhammad al Kalabadi (d A H 398 = A D 1007) and اسماء رجال مصحح البخاري by Abu Bakr Ahmad bin Ali al Isfahani (d A H 428 = A D 1036). The author has incorporated the above two works in the present after making some necessary additions and alterations. See Haj Khal vol i p 289.

Written in bold Naskh with the headings in red. Foll 103*-104^b are blank.

Dated A H 1315 = A D 1898

No 690

foll 36 lines 19 size 8×7 61×4

كتاب الصعفاء الصر

KITÂB AD-DU'AFÂ' AS-SAGÎR

A biographical dictionary of weak or rather unreliable traditionists
ابو عبد الله محمد بن الحسن بن الحداد المعري فراوده عليه
By Abu Abdallah Muhammad bin al Bulbari al Ju fi (d A H 256 = A D 870) See Lab Cat
vol 1 part 1 No 129

Beginning —

احمد بن الحسن ابو على الحسن بن احمد الحداد المعري فراوده عليه
ابا اسبيع في شهر الله الاصم حب سنه سبع حمس مائه اثنا اربعين
احمد بن عبد الله بن احمد بن اسحاق الطحاوط بسط محمد بن يوسف
الدعا الصوفى فراوده عليه في ذي الحجه سنه سب وعشرين وانعماته
ابنا ابو احمد محمد بن احمد بن العطريف الرياطى بحرجل قال مراب
على ادم بن موسى البخارى بنا ابو عبد الله محمد بن اسحاق البخارى
ناف الاشرف ابراهيم بن اسحاق بفتحه حاده الانصارى دروى مده
هو كذير الوهم ^{*}

Besides the present work Imam Bukhari wrote another biographical dictionary of the unreliable traditionists entitled *Kitâb ad-Duafa al Kabir*. See Haj Khal vol iv p 118.

Written in fair Naskh

Not dated Apparently, a very modern copy

The work was printed in A.H. 1323

No. 691.

foli 26, lines 18, size $8\frac{1}{2} \times 6$, $6 \times 4\frac{1}{2}$.

كتاب المفردات والوحدان

**KITÂB AL-MUNFARIDÂT
WAL-WUHDÂN.**

A biographical treatise dealing with those male and female companions of the Prophet, and their followers, who are distinguished by the fact that each is said to have narrated but one Hadîs to one single person

أبوالحسين Abû'l-Husain Muslim bin al-Hajjâj al-Qushairî (d. A.H. 261 = A.D. 875) مسلم بن الحجاج القسري See Lib Cat, vol v, part 1, No 188

Beginning —

قال اخينا ابو محمد الحسين بن احمد المسمري عرأتى عليه بحسب امور ... قال سمع ابا الحسن مسلم بن الحجاج العسيري يقول تسمة من روى عنه رجل او امرأة خط او خطب من رسول الله صلى الله عليه وسلم شيئاً من قول او فعل ولا يروي عن كل واحد صدح الا واحد من مسحور التابعين لايادى في الرواية عنه الح*

A copy of the work is noticed in Asafiyah, p 786

Written in fair Nasta'lîq Not dated Apparently, a very modern copy

No 692.

foli 144, lines 19, size $13\frac{1}{4} \times 8\frac{1}{8}$, $8\frac{1}{3} \times 4\frac{1}{2}$.

الاستيعاب في معرفة الأصحاب

AL-ISTI'ÂB FI MA'RIFAT AL-ASHÂB.

'The first volume of the well-known biographical dictionary of the companions of the Prophet, complete in five separate volumes

Author Abu Umar Yusuf bin Abdallah bin Muhammad bin Abdalbarr an Namari al Qurtubi ابو عمر يوسف بن عبد الله بن محمد بن عبد البر النمري القرطبي The author was a great traditionist and historian of his time and was born at Cordova on Friday the 24th Rabi II A.H. 368=A.D. 978 He held the post of Qadi of Lisbon and died at the age of 95 in Shatibah on the 30th Rabi II A.H. 463 =A.D. 1071 For his life see Tadhkirat al Huffaz vol iii p. 324 Al Anab by As Samani fol 447^a Ithaf an Nubala p. 442 and Ibn Khallikan (De Slane's translation) vol iv p. 398

Vol I

Beginning —

• الحمد لله ب العالمين حامٍ الارلى و الآخرين الح

The present volume ends abruptly in the middle of the account of الحسن بن علي بن ابي طالب

For other copies see Br Mus No 1623 Br Mus Suppl No 623 Brill Houtsma No 195 Cairo vol i p 225 Hamidiyah No 202 Aya Sufiyah No 453 Köpr Nos 238-241 Bashir Aga No 85 Calcutta Madrasah p 42 Buhar No 228 and Rampur p 133 See also Haj Khal vol i p 276 and Brock vol i p 368

The work was printed in two volumes at Hyderabad (Deccan) A.H. 1318

No 693

fol 152 lines and size same as above

The Same

Vol II

The second volume of the same work beginning with what remains over from the preceding volume of the account of الحسن بن علي بن ابي طالب and ending with that of طبيان بن كداد الا ادی

No 694

fol 205 lines and size same as above

The Same

Vol III

The third volume of the same work beginning with the account of الحسن بن علي بن ابي طالب and ending with that of العماري

No. 695.

foll 171, lines and size same as above.

The Same

Vol IV.

The fourth volume of the same work, beginning with the account of عالى بن عبد الله The alphabetical series of proper names ends on fol 166^b, with بِرْوَعُ الْجَهْنَمِيِّ There follows the كتاب الكنى, containing the accounts of those who are known by their *Kunyah* arranged also alphabetically The volume ends abruptly in the middle of the account of ابو امية المحرمي

No. 696.

foll 167, lines and size same as above

The Same

Vol V

The fifth volume of the same work, beginning with what remains over from the preceding volume of the account of ابو امية المحرمي The *Kunyah* end on fol 87^b, with ابو بريه There follows the كتاب النساء a chapter containing notices of the female companions of the Prophet, beginning with امرأة بنت عبد المطلب and ending with امرأة وردة

All the above five volumes were transcribed by Mirzâ Haider Ali at Lucknow, A.H. 1316 = A.D. 1898 Written in fair Naskh, with the headings in red

No. 697

foll 188, lines 17, size 8×5½, 5×3

تعزيز المهمل و تمييز المسكل

**TAQYID AL-MUHMAL WA TAMYIZ
AL-MUSHKIL.**

A biographical dictionary, which deals with those names, *Nisbah* and *Kunyah* mentioned in the *Al-Jâmi' as-Sahîh* of Imâm Bukhârî and in the *Al-Jâmi' as-Sahîh* of Imâm Muslim, which, because of their similarity to each other, are liable to be confounded

Author Abu Ali al Husam bin Muhammad bin Ahmad al
Casani al Jaiyani و على الحسن بن محمد بن احمد العساني العساني

The author Al Jaiyani a good philologist and traditionist of Spain was born in A H 427=A D 1035 He began his travels for the purpose of acquiring learning in A H 444=A D 1052 served as a professor of Hadis in the famous Cordova University and died on the 12th of Sha ban A H 498=A D 1105 See Tadkîrat al Huffaz vol iv p 31 and Ibn Khallikan (De Slane's translation) vol 1 p 458

Beginning —

الحمد لله رب العالمين و العافية للمؤمنين و بعد برحمة الله
مالك سألني أن أجمع لك ما اسمك عليك مما ينفع حفظه و يختلف
لحفظه من أسماء الرواية وكفاهم وأساليبهم من الصحابة والتابعين حتى يعدهم
من الحالين ومن يكره الكذابين الصادقين الح *

Incomplete at the end The MS breaks off abruptly in the middle of the account of اسکاف

A copy of the work has been described in Berlin No 10161
See also Haj Khal vol ii p 397 and Brock vol 1 p 368

Apparently an old copy Written in fair Naskh with the headings in red The old folios have been re mounted on new margins

Not dated Probably 16th century

No 698

foli 203 lines 23 size 9½×6½ 7×4½

الكمال في أسماء الرجال

AL-KAMÂL FÎ ASMÂ' AR-RIJÂL

A biographical dictionary of those traditionists whose names occur in the famous six canonical books of Hadis

Author Taqiaddin Abdalgani bin Abdalwahid bin Surur al Jamma'i al Maqdisi بقى الدليل عبد العزيز بن عبد الواحد بن سورور العماني على المقدسي He was born at Jamma'il (a village in the vicinity of Nablus) in A H 541=A D 1146 In his early youth he left his home for the sake of acquiring learning and visited Damascus Bagdad Egypt Hamadan Isfahan and other centres of Islamic culture and learning In A H 570=A D 1174 he revisited Alexandria

and heard traditions from the greatest traditionist of the age, Hâfiż Ahmad bin Muhammad as-Silafî (d. A.H. 576 = A.D. 1180) Our author specialised in the subject of Hadîs, in which he acquired profound knowledge and surpassed all contemporary traditionists He wrote numerous books, and died in Cairo on Monday, the 23rd Rabî‘ I, A.H. 600 = A.D. 1203 See *Tâdkirat al-Huffâz*, vol. iv, p. 165, *Ithâf an-Nubalâ’*, p. 302, and *Tabaqât al-Hanâbilah* by Ibn Rajab, vol. ii, fol. 15^b

Beginning —

الحمد لله على حمنع دعمه عدد حلره، وكلمة حمدًا يوحى المرشد

* من صلبه وكرمه العز

According to the *Tâdkirat al-Huffâz*, the work was originally divided into ten parts The present MS is designated on the title-page as the first part It ends with the account of اسنان أبي اليسع البصري

The work was finally arranged by the author's son, Jamâladdîn Abû Mûsâ ‘Abdallâh (d. A.H. 627 = A.D. 1229), as stated in the following note on the title-page —

الكتاب الاول من الكمال في اسماء الرجال ... تاليف السجع الامام
تفى الدين ابى محمد عدد العدى بن عدد الواحد بن على بن سرور
المقدسى ترتقب ولده الشايطن حمال الدين ابى موسى عذر الله رحمة ما الله
تعالى *

For other copies see Berlin, No. 9924/5, Br. Mus. Suppl. No. 625/6, Cairo, vol. i, p. 244, and Calcutta Madrasah, p. 43 See also Brock, vol. i, p. 356, and Hâj Khal, vol. v, p. 240

Written in good *Naskh*, with occasional vowel-points Several folios contain marginal notes, which are said to have been copied from those written by An-Nawawî (d. A.H. 676 = A.D. 1278) in the margins of the original copy Not dated Probably, 15th century

No 699

fol 226 lines 21 size $9\frac{1}{2} \times 7\frac{1}{2}$ $7\frac{1}{2} \times 5\frac{1}{2}$

هذاب الكمال

TAHDIB AL-KAMAL

The present MS is defective at the beginning as well as at the end. It contains neither title nor author's name but in an endorsement on fol 1^a it is said to be *Tahdib al Kamal* which is a revised and enlarged edition of Abdalqani al Maqdisi's *Al Kamal* (No 698 above)

Author *Jamaluddin Abu'l Hajjaj Yusuf bin Abdarrahman al Mizzi* (د. حمال الدين أبوالحجاج يوسف بن عبد الرحمن المزني) See Lib Cat vol v part 1 No 229

The MS begins abruptly with the account of معاذ بن جعفر السعدي and breaks off in the account of عيسى بن معاذ

We learn from *Huj al-Khal* vol v p 240 that Al Mizzi left this work incomplete and that it was subsequently continued by *Ala addin Mugaltazi bin Qilij* who divided it into thirteen volume. *Mugaltazi* was born in A.H. 689 = A.D. 1290 and died in A.H. 762 = A.D. 1361. For his life see *Ad Durar Al Kaminah* vol ii fol 299

For other copies see Berlin No 9930/1 Laris Nos 2089-91 Br Mus No 1635 Br Mus Suppl No 627 Cairo vol 1 p 233 Hamidiyah No 226 Köpr No 272 and Asafiyah vol 1 p 779 See also Brock vol 1 p 360 where the present work is erroneously described as an abridgment of the work by Muhammad bin Mahmud bin al Hasan bin an Najjar al Bagdadî (d. A.H. 643 = A.D. 1245) entitled الكمال في معرفة الرجال

Plainly written on thick creamy paper in bold Arabian Naskh with the headings always in red

There are several marginal notes by Muhammad bin Ibrahim bin al Muhandis who tells us that he read this MS before its author and collated it with the autograph copy at Damascus in A.H. 718 = A.D. 1318. Ibn al Muhandis the writer of these notes was one of the teachers of the celebrated traditionist *Ad Dababi*. He was born in A.H. 665 = A.D. 1267 and died in A.H. 733 = A.D. 1333. For his life see *Ad Durar al Kaminah* vol ii fol 93^b, and *Tadkira al Huffaz* vol iv p 294

No. 700.

fol 166, lines 20, size $10 \times 7\frac{1}{4}$, $7\frac{1}{2} \times 5\frac{1}{4}$

الكافر في معروفة اسماء الرجال

AL-KÂSHIF FÎ MA'RIFAT ASMÂ',
AR-RIJÂL.

An old and exceedingly valuable copy of *Al-Kâshif*, an abridgment of Al-Mizzî's *Tahdîb al-Kamâl* (No 699 above), by Shamsaddîn Abû Abdallâh Muhammad bîn Ahmad bîn 'Usmân bîn Qâ'îmâz ad-Dahabî موسى الدين ابو عبد الله محمد بن احمد بن عثمان بن فائض الدھبی, a well-known traditionist and historian born in Damascus on the 3rd Rabi' II, A.H. 673=A.D. 1274 At the age of eighteen, our author left his home and visited several towns of Syria, Egypt, and Hijâz, where he studied under numerous eminent scholars The number of his teachers surpassed twelve hundred He served as a professor in several Madrasahs of Damascus, and wrote many useful works He died on the 3rd Du'l-Qa'dah, A.H. 748=A.D. 1348 See *Tabaqât al-Kubrâ* by As-Subkî, vol vii, fol 4^b, *Tabaqât* by Al-Isnawî fol 101^b, *Tabaqât* by Ibn Qâdî Shuhbah, fol 145^a, *Mu'ât Al-Janâن*, fol 458^b, *Ad-Durar al-Kâminah*, vol ii, fol 109^a, *Muntakhab as-Sulûk*, fol 38^b, *Dustûr al-I'lâm*, fol 50^b, and Brock, vol ii, p 46

Beginning —

الحمد لله والشكر لله يغول محمد بن احمد بن الدھبی
 ساخته الله هذا مختصر رایع في رجال الكتب السته الصاحبین و السلاطین
 الاربعۃ مقتضی من تجدیف الكمال لسعیدنا الحافظ المري العج *

The notices are arranged in alphabetical order beginning with Ahmad bîn Ibrâhîm al-Mawsilî

For other copies see Cairo, vol i, p 242, Köpr, No 386, Escur, No 1779, Âsaffiyah, p 786, Bûhâr, No 232, and Râmpû, p 138 See also Hâj Khal, vol v, p 3

The present valuable copy dated A.H. 733=A.D. 1333, was transcribed within the life-time of the author by Abû'l-Fath as-Subkî, as stated in the following colophon —

وَقَوْمٌ مِّنْ أَعْلَمِ الْمُؤْمِنِينَ نَعْلَمُهُمْ مِّنْ كِتَابَهُ وَمِنْ الْأَنَابِيلِ وَالْعَسْرَى
 بِالْحَمْدِ لِلَّهِ رَبِّ الْعَالَمِينَ سَلَامٌ وَسَلَامٌ وَسَلَامٌ *

The scribe Abu'l Fath whose full name was Taqiaddin Muham mad bin Abdallatib as Sublⁱ was born in the month of Rabī' II A.H. 705=A.D. 1305 He was an eminent scholar held several distinguished posts in Egypt and Syria and died at Damascus on Saturday the 12th Du'l Qa'dah A.H. 744=A.D. 1344 For notices of his life see *Ad Durar Al Kaminah* vol ii fol 166^b *Tabaqat* by Al Isnawī fol 129 *Tabaqat* by Ibn Qadī Shuhbah fol 146 *Tabaqat al Kubrā* by As Sublⁱ vol vii fol 29 *Tabaqat* by Ibn al Mulaqqin fol 150 and *Mir'at al Janan* fol 458

Written on thick creamy paper in beautiful Naskh with marginal notes and emendations

Foll 40-49 are of paper of a reddish tint Foll 94-99 and 150 are seriously water stained

The title page bears the seal and signature of Abu Bakr Abdallah a teacher of the Madrasah As Sadr al Ali (مدرسة الصدر العالى) at Qandīyah dated A.H. 1179=A.D. 1765

No 701

fol 249 lines 27 size 10×6 8×4¹

قریب التهذیب

TAQRIB AT-TAHDIB

The well known biographical dictionary of the traditionists compiled by Ahmad bin Ali bin Hajar al Asqalani احمد بن علي بن حجر العسقلاني (d. A.H. 852=A.D. 1449) See *Lib. Crit.* vol v part i No 159

Ibn Hajar Al Asqalani first abridged Al Mizzi's *Tahdīb al Kamāl* (No 699 above) in a work entitled *Tahdīb at Tahdīb* He then abridged this latter work in a more concise form entitling it *Taqrib at Tahdīb*

Beginning —

الحمد لله الذي يع نعم حلمه على بعض درجات اما بعد فانى لما ورع من تهذيب تهذيب الكمال فى اسماء الرجال الذى جمعت منه مخصوص التهذيب لچواط صرة اوى الحجاج الورى الحج *

The contents of the present work have been described in Berlin Nos 9954-5 See also Cairo vol 1 p 232 Asafiyah p 776 Pimpur p 136 and Brock vol 1 p 360 In Haj Khal vol v p 243

it is stated that the composition of the work was completed on the 9th Jumâdâ II, A.H. 808=A.D. 1405, but in the colophon of the present copy, the date of completion is given as A.H. 824=A.D. 1421. The colophon runs thus —

قال المؤلف . ويعى من تعلمه يوم الأربعاء اربع عشر حمادى الآخرة

* ٨٢٤ هـ

Written in *Naskh*, with marginal notes and emendations throughout Foll 151 and 238–249 are supplied in a later hand Foll 224 and 225 should be transposed

The present copy was collated with the original at Mecca by one Jalâl [bin] Shaikh 'Abdalmalik, commonly known as Al-Muttaqî, as stated in the following note at the end —

بلغت بالمعارفه بوسع الطاوه والامكان بعون عذایه الرحمن من مددنه و
محظته في مکه المطہرة تکاه نبی الله رادها الله سرفا وتعطیما . کتبه
العمر المدین حلال [ن] شیع عدد الملک السعیر بالمتقی عقی عده *

Not dated Probably, 18th century Slightly worm-eaten

The work has been repeatedly printed and lithographed in India,
viz., in A.H. 1271, A.H. 1290 and A.H. 1308

No 702.

foll 256, lines 27, size $14 \times 9\frac{1}{4}$, $9\frac{1}{4} \times 7$

اسد العادة في معرفة الصحابة

USD AL-GÂBAH FI MA'RIFAT AS-SAHÂBAH.

A very old and valuable copy of the *Usd al-Ğâbah*, the well-known biographical dictionary of the companions of the Prophet, complete in three separate volumes. The first and the third of these are written in the same hand, and are dated, A.H. 693=A.D. 1294, and A.H. 694=A.D. 1295, respectively, while the second, which is not dated, seems to be written in a different and much later hand ..

Author 'Izzaddîn Abû'l-Hasan 'Alî bin Abî'l-Karam Ashîraddîn Muhammad bin Muhammâd bin 'Abdal-Karîm bin 'Abdalwâhid ash-Shaibânî generally known as Ibn al-Asîr al-Jazârî على بن أبي الكرم أثیر الدین محمد بن محمد بن عبد الكريم بن عبد الواحد السعیدی على بن ابرهيم ابوالحسن اشیر الدین الجزاری السعیر ناس الائیر العربی

Vol I

Beginning —

الحمد لله المدح عن ائم ذرا و اسماه الـ
الـ

The author who was a great traditionist and historian was born on the 4th of Jumada I A H 555=A D 1160 at Jaziratu Ibn Umar (in Mesopotamia) where he was brought up and received his early education. He went with his father and his two brothers Majdaddin Abu s Sa'adat Mubarak (*d* A H 606=A D 1209) and Diya addin Abu l Fath Nasrallah (*d* A H 637=A D 1239) to Mawsil where he received lessons from Abu l Fadl Abdallah bin Ahmad at Tusi the Khatib of the city (see As Subki vol v fol 243). He then proceeded to Bagdad where he attended the lectures of Ya'ish bin Sadaqah al Furati (*d* A H 593=A D 1197 see Al Isnawi fol 180) Ibn as Sukamsh (*d* A H 607=A D 1211 see *ibid* fol 125^b) and other eminent scholars. Subsequently he made a journey to Syria and Jerualem where he completed his education under numerous distinguished scholars. Afterwards he returned to Mawsil where he settled permanently and devoted himself to study and to the composition of the valuable works which he left behind him. The contemporary biographical writer Ibn Khallikan whose father was an intimate friend of our author says that the latter's house was a centre of union for the learned men of the city and for strangers. Ibn Khallikan personally met him in A H 626=A D 1229 at Aleppo and found him to be a man of the highest accomplishments and the most excellent qualities but extremely modest. Besides the present work he wrote the *Kitab al Kamil fi t Tarikh* a well known universal history from the earliest times down to A H 628=A D 1231 which has been edited and published by C J Tornberg in 14 vols Leyden A D 1851-76 and reprinted in 12 vols Cairo A H 1290-1303. He also abridged the *Kitab al Ansab* of As Samani (No 646 above) incidentally pointing out the errors of that author and enriching the work with valuable new material (see Haj Khal vol i p 456). He died at Mawsil in the month of Shaban A H 630=A D 1234. See Ibn Khallikan (De Slane's translation) vol ii p 288 Tabaqat by Ibn al Mulaqqin fol 128^b Tabaqat by Al Isnawi fol 24 Tabaqat by Ibn Qadi Shuhbah fol 73 Tabaqat al Kubra by As Subki vol vi fol 245^b Tadkira t al Huffaz vol iv p 191 Mirat al Janan fol 393^b and Brock vol i p 345.

سقى ملك بن ابي

الـ

Written in beautiful Naskh with occasional vowel points A

tastefully ornamented square on fol 1^a, inscribed with the title of the work and the author's name, has been partly torn off, but the contents have been supplied in a later hand. At the bottom of the same folio there is another piece of illuminated writing, mostly effaced, but in which the following words can be read
 رَاهِمُ الْعَرَوَةِ الدَّقَاءُ وَ السَّعَادَةُ وَ الْعَدْلُ
 These words, as well as the extremely elegant appearance of the MS., suggest that this ornamentation contained the name of some nobleman, for whom this valuable copy was prepared. The title-page also contains an illegible seal and the signatures of several persons to whom the MS. belonged at one time or another.

Dated, the 2nd Ramadân, A H 693 = A D 1294

عبدالمعي بن عبد المؤمن بن ابراهيم بن علي بن بدرالبياني
 Scribe

The first and third volumes contain valuable marginal notes the writer of which does not reveal his identity, but in the following note on the title-page, by one Amin al-Madani a teacher in the Madrasah attached to the holy shrine of the Prophet at Medina he is said to be Al-Hâfiż Tâjaddîn as-Subkî (d A H 771 = A D 1369) —

فَدَأْتُ عَلَى هَذِهِ النَّسْخَةِ مُوحِدَتِهِ مِنْ أَحْلِ الْمَسْجِدِ وَاصْبَحَهَا وَعَلَيْهَا
 حَوَشَى وَتَعْيِيدَاتٍ وَصِطْرٍ وَتَحْرِيرٍ بِخطِ الطَّاغِطِ إِنَّ السَّكَنَى التَّوْفِيَ سَدَهُ
 ٧٧١ وَكَثِيرًا مَا يَعْلَمُ عَنِ الدَّهْبَى مِنِ الْمُسْتَدِرِ وَعَنِ الرِّشَاطِيِّ وَعَنِ إِنَّ
 وَصْلِ اللَّهِ الْعَمْرِيِّ وَمِنِ مَسَالِكِ الْاِدْصَافِ وَعَنِ الْحَاجَاتِ فِي الْمُسْتَدِرِ وَعَنِ
 اِسْبَابِ السَّمْعَانِيِّ وَعَنِ اِسْبَابِ الدَّمْيَاطِيِّ وَعَلَيْهَا حَفَظُ الْعَلَامَةِ عَلَيِ الْحَلَبِيِّ
 التَّوْفِيَ سَلَةٌ ١٠٤٤ صَاحِبُ السِّيَرِ الْحَلَبِيُّ الْمُسْمَى بِاسْبَابِ الْعَيْنَيْنِ فِي سِرِّهِ
 الْاِصْبَانِ الْمَأْصَبِ — اِنَّهُ كَتَبَهُ اَمِينُ الْمَدْنَى الْمَدْرِسَ بِالْوَرْصَةِ الْمَدْنَوِيَّةِ سَلَةٌ
 ١٣٠٨ *

An autograph note by 'Alî bin Ibrâhîm al-Halabî (d A H 1044 = A D 1634) is found at the end of the present volume. It is identical with that given at the end of vol III (see No 704 below)

No. 703.

fol 338 lines and size same as above

The Same.

Vol II.

The second volume of the preceding work, beginning with
 مَحْلُومُ بْنِ حَنَانَةِ بْنِ شَيْبَنِ وَالْأَلْعَبِ and ending with
 Written in fair Naskh Not dated Apparently, 17th century

No 704

foll 239 lines and size same as above

The Same

Vol III

The third volume of the same work from يات المسم والالف to the end

The following note by Ali bin Ibrahim al Halabi ash Shafi (referred to in No 702 above) appears at the end —

تُرْعَلَه مِنْ أَنْهَا إِلَى أَحَدٍ وَكَذَا الْحَرْوُ الْوَلِ مِنْ هَذِهِ الْمَسْكَنَةِ وَاسْأَلْ
اللَّهَ أَنْ يَعْلَمَ بِالْوَدُوفِ عَلَى الْحَرْوِ الدَّائِيِّ - الْفَعْلَرَ عَلَى التَّحْلِيِّ السَّابِقِيِّ

بِسْمِ اللَّهِ عَزَّ وَجَلَّ - سَعَادَةٌ ١٠٢٠

No 705

foll 212 lines 23 size $12 \times 7\frac{1}{2}$ 9×5

الرِّدْسُ السَّرِّ فِي مَسَالِلِ الْعَسْرَةِ

**AR-RIYÂD AN-NADIRAH FÎ FADÂ'IL
AL-'ASHARAH**

Accounts of the lives and deeds of the ten prominent companion whose entrance into Paradise was foretold by the Prophet They are Abu Bakr Umar Usman Ali Talhah Zubair Abdarrahman bin Awf Sa'd bin Abi Waqqas Ubaidah bin al Jarrah and Sa'id bin Zaid

Author Muhibbaddin Abu'l Abbas Ahmad bin Abdallah at Tabari al Makkî commonly known as Al Muhibb at Tabari محب الدين ابوالمساس احمد بن عبد الله الطبرى لمكي السهر بالمعجب الطبرى He was one of the teachers of the famous traditionists Ad Dimyati and Ad Dababi He was the foremost traditionist of Hijaz in his time and was born at Mecca on the 27th Jumada II A.H. 615=A.D. 1218 He compiled several works mostly based on traditions He is generally blamed for his somewhat uncritical quotations from weak and un authentic traditions For a long time he was the teacher of Al Malik ai Mu'maffar Yusuf the second of the Rasulid rulers of Yaman (A.H. 647-694=A.D. 1249-1295) Our author died on the 11th Jumada II

A H 694 = A D 1295 For his life, see Al-Khazrajî, vol 1, p 277, Tabaqât by Ibn Qâdî Shuhbah, fol 96^a, Tabaqât by Al-Isnawî, fol 156^a, Tabaqât by Ibn al-Mulaqqîn, fol 61^a, Mîrât al-Janâن, fol 436^b, and Tâj at-Tabaqât, vol vii part ii, fol 421^b

Beginning —

* الحمد لله مخصوص من يسامي برحمة العز

The contents of the work have been fully described in Berlin, No 9657 See also Cairo, vol v, p 65, Waliaddîn, No 573, Landberg-Brill, No 232, Âsafiyah p 1552, Leyden, No 1748. Brock, vol 1, p 361, and Hâj Khal, vol iii, p 520

Folls 211^a-212^a contain an extract from فتح الباري, the well-known commentary on Bukhârî's, the *العامع الصحيح*, by Ibn Hajar al-'Asqalânî, which is chiefly concerned with the question of the existence of the Prophet Khîdr, who is supposed by some Muslims to have discovered and drunk from the fountain of life, and who will live, they believe, till the end of this world

On fol 206^b, a large lacuna

Written in fair Nasta'liq Not dated Apparently, a modern copy

A seal bearing the inscription ابو المكارم عاصي عبد الله, dated A H 1297 = A D 1879, is found on fol 1^b

The work has been printed in Egypt

No. 706.

fol 13, lines 15, size 6 x 4, 4 x 3

(A MS containing two separate works bound together)
fol 1^b-6^a

I

عوالی مسیحہ الجبیری

'AWÂLÎ MASHîKHAT AL-JA'BARÎ.

A tract containing short biographical notices of some of those Shaikhhs under whom the author, Al-Ja'bârî, received his education, and from whom he obtained certificates

Beginning —

قال السنجي الامام العامل العالمة وحد عصره ووريد دهرة اى
محمد سرهان الدين ابراهيم بن عمر بن ابراهيم الحعمري الرعى متعم الله
بتقانه استخرب الله تعالى و اهقرت لمن اراد الروايه ان يروى صرivoاتى

و مؤلفاً كثيراً سرطاناً و هذه أسماء شذوذ في العوالى سعداً أو علماً
الدنس رأس عديم مرأة سليم أو سلماً صفهم أو سليم صفهم الحج *

The author Al Jābarī whose full name is Burhānaddīn Abu l-
Abbas Ibrāhīm bñ Umar bñ Ibrāhīm bñ Khalīl al Jābarī ar-
Rabā'i al Khalīlī was born at Jābar in A.H. 640 = A.D. 1242
settled at Hebron (in Palestine) where he spent a saintly life and
died in Ramadan A.H. 732 = A.D. 1332 For accounts of his life see
Ad Durār al Kāminah vol. 1 fol. 14 Mirāt al Janāh fol. 452
Tabaqat by Al Isnawī fol. 67^b Tabaqat by Ibn Qidī Shuhbah fol.
117^b Tabaqat by Ibn al Mulaqqīn fol. 141^b Tabaqat al Kubra by
As Subkī vol. vii fol. 126 Tabaqat al Qurra by Ad Dāhabī fol.
176^b Al Uns al Jalil fol. 259^b Bugyat al Wu'at fol. 143^b and
Brock vol. ii p. 164

The author tells us in his short prefatory note that the number
of his شاكلة or teachers exceeded two hundred but the present
tract deals only with a few of the most eminent of them

The tract begins with a notice of Shamsaddīn Muhammād bñ
Umar ad-Dā'i al Wāsitī al Abbāsī. The date of his birth is given
as A.H. 777 = A.D. 1375 but this is an obvious clerical mistake for he
was born in A.H. 577 = A.D. 1181 and died in A.H. 668 = A.D. 1269
See Iabaqat al Qurra by Ad Dāhabī fol. 155^b

The tract ends with a notice of Jamāladdīn Sulaimān bñ al-
Husn known as Ibn Naqib al Hanafī (d. A.H. 698 = A.D. 1299 see
Husn al Muhadarāh fol. 232)

Another copy of the work is noticed in Cairo vol. vii p. 545

II

fol. 7 - 13^b

الهبات في المصنفات الهمبريات *

AL-HIBAT AL-HANIYĀT FI'L-MU-SANNAFĀT AL-JĀ'BARIYAT

Another tract by the same Al Jābarī containing a list of more
than one hundred works which the author had written on various
subjects in prose and verse up to the end of A.H. 725 = A.D. 1325

Beginning —

قال السنجي الإمام و بعد وهذه أسماء الكتب التي صنعتها
على أنواع العلوم بطبعها و نسخها بمعجزة الله تعالى بها و انظم لها الحج *

Another copy of this tract is noticed in Cairo, vol vii, p 545
 Written in Naskh, with the headings in red
 Not dated Apparently, 16th century

No. 707.

fol 140, lines 35, size $11\frac{1}{2} \times 8$, $9\frac{1}{4} \times 5\frac{1}{2}$

طبعات الحفاظ

TABAQÂT AL-HUFFÂZ.

A well-known work containing biographies of eminent traditionists, from the beginning of Islâm down to the author's own time, arranged in twenty-one *Tabaqât*, complete in two separate volumes

Author Shamsaddîn Abû 'Abdallâh Muhammad bin Ahmad bin 'Usmân bin Qâ'imâz ad-Dahabî شمس الدين ابو عبد الله محمد بن احمد بن عاصم بن قاسم الدهبي (d A H 748 = A D 1348), for some account of whom see No 700 above

Vol I

Beginning —

الحمد لله سبحانه وتعالى وقدس سماواته وعراحته وعلو حوله

* الخ هدى

The present volume ends with the life of Abû 'Isâ Muhammad bin 'Isâ at-Tirmidî (d A H 279 = A D 892)

Fols 39–49 are wrongly placed after fol 28

According to a note on the title-page, the MS was presented to the library by Maulavî 'Abdalqayyûm of Haidarâbâd (Deccan) in A H 1312

The present work has been printed in Haidarâbâd, A H 1315, and an abridgment, by As-Suyûtî (d A H 911 = A D 1505), has been edited and published by F Wustenfeld, Gottingen, A D 1834

No. 708

fol 198, lines and size same as above

The Same

Vol II

The second volume of the preceding work, beginning with Ibn Mâjah al-Qazwînî (d A H 273 = A D 886), and ending, on fol 196^a,

with Abu l Hajjaj Yusuf al Mizzi (d A H 742=A D 1341) At the end there are short notices of those traditionists under whom our author studied *Hadis*

Both the volumes are written in fair *Naskh* Dated A H 1048 =A D 1638

Scribe على بن عبد الله بن عبد الرحمن المرادي

No 709

foli 189 lines 19 size $9 \times 6\frac{1}{2}$ $6\frac{1}{2} \times 4$

المسنون في أسماء الرجال

AL-MUSHTABIH FI ASMĀ' AR-RIJĀL

A dictionay of such names and *Nisbah* of traditionists as are liable to be confounded with each other

By the same Ad Dahabi

Beginning —

* الحمد لله الذي لم ينعد ولدا ولم يسركه في الملك احد ابداً

We are told in the preface that the present compilation is based on the works of Abdalgani bin Sa'id al Azdi (d A H 409=A D 1018) Ibn Makula (d A H 487=A D 1094) Ibn Nuqtah (d A H 629=A D 1231) and Abu l Ala al Faradi (d A H 700=A D 1300)

The present work has been edited and published by De Jong Leyden A D 1881

Written in *Naskh* within double red ruled borders Dated A H 1034=A D 1625

Scribe على بن محمد بن احمد العلاني

No 710

foli 88 lines 25 size $10\frac{1}{2} \times 7\frac{1}{2}$ $7\frac{1}{2} \times 5\frac{1}{2}$

مزان الاعمال في نقد الرجال

MIZĀN AL-I'TIDĀL FI NAQD AR-RIJĀL

The first volume of the *Mizan al I'tidal* a work containing notices of traditionists with a criticism of their reliability as transmitters of traditions by the author of the preceding work the notices arranged in alphabetical order

The present copy is imperfect at the beginning as well as at the end, and numerous folios are wanting after fol 78^b. It opens abruptly thus من اخرج له في كتابه من الآئمه الشافعیة الحنفیة بن عمر الابنی to ابن سینا اسحق

For other copies see Berlin, No 9939, Cano, vol 1, p 254, Br Mus Suppl, No 630, Asafiyah, p 790, Kopr, Nos 1178-80, Ayâ Sûfiyah, Nos 3488-92, and Râmpûr, p 139. See also Hâj. Khal, vol. vi, p 282, and Brock, vol ii, p 47.

The work has been lithographed in Lucknow, A.H. 1301

Written in old Arabian Naskh, with notes and corrections in the margins throughout the copy. Not dated. Probably, 16th century.

No. 711.

fol 63, lines 25, size 10½×7½, 7½×5¾

The Same

A short fragment of the same work, beginning abruptly with the words —

عدد الله من المبارک احذروا ابو المعالى الابروھی اذا رید من همة الله
ادا احمد بن وغیر حل الحج *

The notices extend from اسحیل بن عیسیٰ البعدادی to الحسین بن علی

The contents, included in the present fragment, differ slightly from the corresponding contents in the copy noticed above.

The MS was read before the author and collated with his original copy, as appears from the following note on the margin of fol 4^b —

طبع المعاملة و العرض ياتی المصنف و السماع عليه *

Written in fair Naskh, with marginal notes and emendations. Not dated. Probably, 14th century.

No 712

fol 104 lines 19 size $9\frac{1}{4} \times 5\frac{1}{4}$ $6\frac{1}{4} \times 3\frac{1}{4}$

اسماء رجال المسكوكه

ASMA' RIJAL AL-MISHKAT

Biographical notices of those traditionists and eminent scholars whose names occur in another well known work of the author entitled مسکوہ المصادر

Author Muhammad bin Abdallah al-Khatib at Tabrizi محدث بن عبد الله الخطيب التبريزى who flourished in the first half of the 8th century of the Hijrah See Lib Cat vol v part ii No 349

Beginning —

اللهم لك سبعون و عليك بكل سعادتك اللهم نحمدك لمي فعمك
بسم الله الرحمن الرحيم *

The work is divided into two chapters The first contains notices of the companions of the Prophet and of their followers arranged in alphabetical order and in three sections the first dealing with the male companions the second with the female and the third with the followers of the companions of the Prophet It may be observed that notices of those who are known by their *Kunyah* have been included in the same alphabetical arrangement according to the initial letters of their *Kunyah* The second chapter contains notices of scholars and traditionists who left any original works behind them beginning with امام مالک بن انس and ending with ابو رکا منی الدن حنفی بن سرت الروی

At the end the author states that he completed the present work on Friday the 20th Rajab A.H. 740 = A.D. 1340 and that he presented it to his Shaikh Al Husain bin Abdallah bin Muhammad at Tibi (d. A.H. 743 = A.D. 1342) who highly appreciated it as he had formerly appreciated the author's other work entitled مسکوہ المصادر

For other copies see Berlin No 9928 Asafiyah p 772 and Rampur p 134 See also Huj Khal vol v p 567 and Brock vol. ii p 195

Written in different hands both Nasikh and Nasta'liq Not dated Apparently 16th century Slightly water stained

The title page is covered with seals signatures and *Arddidah* Among the twelve seals on the title page only the following five are legible —

- 1 A seal bearing the inscription اَرْسَادْ مُحَمَّدْ مُحَوَّاهِمْ
- 2 A seal bearing the inscription اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدَ السَّلَيْعَ وَآلِهِ
- 3 A seal of اللَّهُ بْنُ عَصَمَةَ اللَّهُ بْنُ نَعْمَةَ اللَّهُ بْنُ
- 4 بُرُوكَ نَامَ حَدَّا سَهَّانَ رَحْمَنْ اَسْتَ dated A H 1060 = A D 1650
- 5 A seal bearing the inscription بُرُوكَ نَامَ حَدَّا سَهَّانَ رَحْمَنْ اَسْتَ dated A H 1066 = A D 1656
- 6 A seal of شَجَاعَ مُحَمَّدَ يُوسُفَ, dated A H 1084 = A D 1673
- A seal bearing the name of عَرِيْبُ النَّسَاءِ حَاتُونَ, dated A H 1241 = A D 1825, is found on fol 2^a

No. 713

foll 88, lines 21, size $10 \times 5\frac{1}{2}$, $7\frac{1}{2} \times 3\frac{1}{2}$

The Same

Another copy of the preceding work, beginning as above
Written in *Nim-Shikastah* According to the scribe's statement at the
end, the clerical errors are due to defects in the copy from which the
present MS was transcribed Dated A H 1204 = A D 1789

Scribe محمد افضل

Four fly-leaves at the beginning contain the two following short tracts, written in a different hand —

1 An anonymous tract on the science of tradition, beginning —
الحمد لله الذي لم يزل عالماً وديراً . . . اما بعد فان التصايف
في اصطلاح اهل الحديث ود كرب وسط واحتصاف وسائلى بعض
الاحوان ان الشخص له المهم من ذلك فاحتته الي سواله وجاء الادراج في
ملک المسالك السجع *

2 العحادة الرئيسيه في المساله A short tract by the celebrated Jalâladdîn as-Suyûtî (d. A.H. 911 = A.D. 1505), proving that the descendants of Zainab, the daughter of 'Ali, the fourth Caliph, have equal claims with the descendants of Hasan and Hussain the grandsons of the Prophet, to be called *Sharîf*

Beginning —

الحمد لله رب العالمين و هو حسبي وكفى و سلام على عباده الذين
اصطفى على بن ابي طالب رضي الله عنه روى من الاولاد الذاكرون
احد وعشرين ومن الادلة دمامي عصمة على حلاف في ذلك الحين *

For other copies of this second tract see Berlin No 9401
 Paris No 4261 Goth No 91 Cairo vol vii p 245 See also
 Haj Khal vol iv p 184 and Brock vol ii p 150

Written in ordinary Nashk

No 714

fol 14 lines 17 size $9\frac{1}{2} \times 6\frac{1}{2}$ $6\frac{1}{2} \times 4$

العنوان لاسماء المدرسون

AT-TABYİN LIASMĀ' AL-MUDALLISIN

A work containing biographical notices of those traditionists who with intent to deceive have related traditions which they pretended to have received from well known and reliable Shaikhs but have omitted to mention the names of the inferior Shaikhs from whom they actually received those traditions

Author Burhanaddin Abu l Wafa Ibrahim bin Muhammad bin Khalil al Halabi ash Shafi حليل ا بن ابراهيم بن محمد بن خليل الحلبى سبط ابن العجمي He is also called the grandson of Ibn al Ajami because his mother belonged to the Al Ajami family of Halab His forefathers were natives of Tripoli in Syria but he was born at his mother's home Halab in A H 753 = A D 1352 His father having died in his infancy his mother took much pains for his education and travelled with him to Damascus where he learnt the Quran by heart Thence they returned to Halab where our author continued his education in the Maktab attached to the orphanage founded by Nasiriddin at Tawashi After completing here his early education he made a prolonged tour for the sake of acquiring learning and visited several towns of Syria Egypt and Tunis where he attended the lectures of numerous eminent scholars Our author gained a profound knowledge of Hadis in which subject he produced several valuable works some of which according to his biographers were lost during the horrible invasion of Tamerlane He died at Halab on the 26th Shawwal A H 841 = A D 1438 See Mujam of Ibn Fahd fol 7^b and Al Qabis al Hawi vol i fol 19^b

Beginning —

بِالْحَمْدِ لِلّهِ رَبِّ الْعَالَمِينَ الْعَالِمَةُ لِلْمَعْرِفَةِ إِنَّمَا يَعْدُ مَا يَعْلَمُ وَيَنْهَا عَمَلُهُ وَيَنْهَا عَلَيْهِ فِي
 أَسْمَاءِ الْمَدْرِسِينَ كَفَى وَدَحْمَانَ وَدَسْمَانَ وَسَدَادَسَ سَعْنَ وَسَعْدَسَ

وَى تعلقى لى على سرارى الفتنى النعمرى نم وى تعليقى لى على صحيح
النخارى نم اى دعاتهم الى هدا المؤلف المفرد الحج *

The notices are arranged in alphabetical order, beginning with
أبراهيم بن محمد بن اى بحى الاسلامي

For other copies see Berlin, No 9946, and Bodl., vol II, No
379 See also Hâj Khal, vol II, p 188, and Block, vol II, p 67
Written in hasty Naskh Not dated Probably 18th century

No. 715.

foll 35, lines 10. size $6\frac{1}{2} \times 4\frac{1}{2}$, $3\frac{1}{2} \times 2\frac{1}{2}$

ندرة الطالب

TADKIRAT AT-TÂLIB.

A rare work by the same author containing short biographical notices of the *Mukhadramîn*, or those traditionists who, though they lived in the time of the Prophet, did not see him or embraced Islâm after his death

Beginning —

الحمد لله المُتَوَحِّدِ يَكْرِيَانَهُ الْمُتَفَصِّلُ بِالْأَئْمَةِ . وَ عَدْ وَجَدَ كِتَابٌ

* مختصر من هو مختصر او قيل انه مختصر الحج

Cf. Hâj Khal, vol II, p 263, where the work is given its full and proper title, viz., تدرة الطالب المعلم من يقال انه مختصر الحج

In his preface, the author tells us that the present work is the first of its kind, no other work exclusively devoted to accounts of the *Mukhadramîn* traditionists being extant in his time. He further states that, as regards the notices of 42 of the *Mukhadramîn*, he collected the materials from the works of Muslim bin al-Hajjâj (*d. A.H.* 261 = *A.D.* 875), Abû 'Amr bin as-Salâh (*d. A.H.* 643 = *A.D.* 1245) and 'Abdarrahîm bin Husam al-'Irâqî (*d. A.H.* 806 = *A.D.* 1404). These notices are distinguished by the following abbreviations, viz., م for Muslim, مس for Ibn as-Salâh, and عن for Al-'Irâqî. The materials for the remaining notices have been gathered from other sources

The alphabetical series of proper names begins with لا خف بن يسرى بن عمرو ويس and ends with يسرا بن عمرو ويس. It is followed by additional chapters, containing *Kunyah*, patronymics, and names of female traditionists, arranged in alphabetical order

It is stated in the colophon that the work was originally compiled in A.H. 793=A.D. 1391 but that further additions to it were made down to the middle of A.H. 818=A.D. 1415 when the work was completed in its present final form.

The present copy was transcribed from one written by the author's pupil Umar bin Muhammad bin Umar bin Khadr (*d. A.H. 873=A.D. 1468*) at Halab in A.H. 838=A.D. 1434.

Clearly written in Naskh. Dated A.H. 1290=A.D. 1873.

Scribe احمد بن محمد بن عبد الله

Some additional notices of *Mukhadramm* mostly extracted from the *Taqribat Tahdib* of Ibn Hajar al Asqalani (No. 701 above) are written in the margins of several folios apparently in the same hand as the text.

The title page contains a copy of the *Sanad* which was granted by the author to one of his pupils Umar bin Fahd al Makkī (*d. A.H. 885=A.D. 1480*) and was written in the author's own hand on the copy from which our MS. was transcribed.

No 716

fol. 15 lines 19 size 9½ x 6½ 6½ x 4

الإمام بن ربيه لا يحاط

AL-IGTIBĀT BIMAN RUMIYA BI'L- IKHTILĀT

A tract by the same author containing notices on those traditionists who are generally regarded as responsible in their old age for a confused narration of Hadīṣ.

Beginning —

الحمد لله رب العالمين و العافية للمؤمنين
اما بعد و ماذا كتاب حمود

على حروف المعجم في معرفة من حاط في عمرة من القباب و عذرهم الحمد

The notices are arranged in alphabetical order beginning with سكره نسب عنده الله العافية and ending with a female traditionist ابان بن حمودة Cf Berlin No. 9947 See also Haj Khal vol. i p. 368 and Brock vol. ii p. 67

The author tells us in the concluding lines that he completed the tract at Halab on the 2nd Jumada I A.H. 818=A.D. 1415

Written in hasty Naskh * Not dated Probably 18th century

No. 717.

foll 233, lines 33, size $11\frac{1}{2} \times 8\frac{1}{2}$, $9\frac{1}{4} \times 5\frac{1}{4}$.

الإمام في تمييز الصحابة

AL-ISĀBAH FĪ TAMYĪZ AS-SAḤĀBAH.

A well-known biographical dictionary of the companions of the Prophet, complete in five separate volumes

Author Shihâbuddîn Ahmad bñ 'Alî bñ Muhammad, called
مَهْبَطُ الدِّينِ أَحْمَدُ بْنُ عَلَى بْنِ مُحَمَّدٍ السَّهْبُرِيُّ بَارِسُ حَمْرَةُ
(d A H 852 = A D 1449) See Lib Cat vol v, part 1, No
159

Vol I

Beginning —

الحمد لله الذي احصى كل شئ عددا الح*

The work has been described in Berlin, No 9948 For other copies see Nûr 'Usmânîyah, Nos 660-670, Hamîdiyah, No 206, Avâ Sûfiyah, Nos 2955-2959, Kôpr, No 245, Waliaddîn, No 479

The present volume breaks off abruptly in the middle of the account of راهن بن الأسود

A seal bearing the inscription ابو الفضل ناصر الدين محمد احمد محمدی is found on the title-page

The work has been printed in four volumes, in the Bibl Ind Series Calcutta, A D 1856-1873

No. 718.

foll 128, lines and size same as above

The Same

Vol II

The second volume of the same work, beginning with what remains over from the first of the account of راهن بن الأسود and ending with that of طالم بن عمرو

No 719

foll 245 lines and size same as above

The Same

Vol III

The third volume of the same work beginning with **باب العس** and
breaking off abruptly with the account of **عاصم بن داوس الاسمي**

Foll 8 10 and 196 are seriously damaged

No 720

foll 224 lines and size same as above

The Same

Vol IV

The fourth volume of the same work beginning with **عاصم**
and breaking off abruptly in the middle of the account of
هوسف الاصنافى

No 721

foll 201 lines and size same as above

The Same

Vol V

The fifth volume of the same work beginning with what remains
over from the fourth of the account of **هوسف الاصنافى** The alphabetical series of proper names ends on fol 1 and is followed by a chapter containing *Kunyah* beginning with **ابو ابيه الغفارى** and ending with **ام عيسى**

All these five volumes are written by one and the same scribe in ordinary Naskh within red ruled borders The headings are written in red Illuminated frontispieces and title pages of an ordinary kind have been supplied to the first and the second volumes Not dated Probably 17th century

Water stained throughout In several places the ink has corroded the paper

No. 722.

foll 294, lines 31, size $11 \frac{1}{2} \times 6 \frac{1}{2}$, $8 \times 4 \frac{1}{2}$

The Same

Vol I

The first volume of an old copy of the same work, beginning as usual and ending with حرف الراوی

Written in good Naskh with a tastefully illuminated title-page
Not dated Probably, the latter part of the 15th century

There is a valuable note in the margin of the title-page, a portion of which has unfortunately been cut off by the binder, in which the writer says that the present copy was presented by Al-Mahik al-Ashraf Saifaddin Abū'n-Naṣr Qāyithā'i al-Mahmūdi, as a religious endowment, to the Madrasah of Bābassalām, a well-known gate of the holy mosque of Mecca Qāyithā'i al Mahmūdi (A.H. 873-901=A.D. 1468-1495) was a most accomplished Mamluk King of Egypt He erected numerous religious and other public buildings throughout his kingdom, especially in Hijāz, where he constructed an iron pavilion on the sacred tomb of the Prophet, and he rebuilt the great Mosque of Medina, adding to it a separate building for a Madrasah He also founded the above-mentioned Madrasah of Mecca, to which the present MS was presented See Tārikh Ibn Iyās, foll 75^b-232^b, Risālah by 'Abdalbāsit, foll 12^b-13^a, and Husn al-Muhādarah, fol 345^a

No. 723.

foll 293, lines 31, size $11 \frac{1}{2} \times 7 \frac{1}{2}$, $9 \frac{1}{4} \times 5 \frac{1}{4}$

The Same

Vol IV

The fourth and last volume of the same work, from حرف الراوی to the end

In the colophon, the scribe states that the present copy of the work was made from a transcription of the author's autograph copy, and further that the original work contained an additional chapter, designated المهمات, but that this chapter could not be traced by the copyist of the transcription referred to The colophon, copied from the above-mentioned transcription, runs thus —

وهو اخر ما وحدته بخط سجع الاسلام حافظ العصر الى الفصل اس
حضر العسلاوى امير المؤمنين في التحذيف مصنف الكتاب بعمدة الله
باليوحنة والرسوان واسكنه سجع التحنيل ولا يعنى سلنه المهمات وعنص
معها كثروا لكنى لم اطفره الى الآن وعسى ان طفرته ان شاء الله تعالى
وقد نفع الكتاب حممه في مدة تسارة حدام من خط مؤلفه *

Written on thick creamy paper in fair Naskh with a tastefully
illuminated frontispiece within red ruled borders The headings are
in red Dated the 4th Rabi II A H 1118=A D 1706

No 724

fol 256 lines 27 size $9\frac{1}{2} \times 6\frac{1}{2}$ $7 \times 4\frac{1}{2}$

كتاب المسند سجور المسند

TABSIR AL-MUNTABIH BITAHRIR AL-MUSHTABIH

A dictionary of such names and *Nisbah* of traditionists as are
written in a similar way and liable to be confounded

By the same Ibn Hajar al Aqalani

Several folios are wanting at the beginning The MS opens with
نهاية بقى الماعن روح عدد الوفات المدعى

The work is an improved and enlarged edition of *Al Mushtabih* of
Ad Dahabi (No 709 above) According to the following colophon
the work was completed on the 17th Jumada I A H 816=A D 1413 —

فرع منه ملخصة و مقدمة العبر احمد بن سلى بن محمد بن محمد

العسلاوى السجور على حضرتى مدة احرها سبع عشر حماىى الاولى

سنة سبعة و دهان مائة *

For a detailed account of the work as well as its sources see Br
Mus Suppl No 632 See also Asafiyah p 774 Haj Khal vol II
p 182 and Brock vol II p 68

The present copy was transcribed by the author's disciple
Ahmad bin Abdarrahman bin Sulaiman al Juhani who was born in
Cairo A H 792=A D 1390 and died in A H 875=A D 1470 For his
life see Al Qabas Hawi vol I fol 39^b

Written in Naskh, with marginal notes and emendations Dated
the 1st Rabi' II, A H 841 = A D 1437 Slightly worm-eaten

No. 725.

foli 50, lines 24, size $9\frac{1}{2} \times 6\frac{1}{4}$, $6\frac{1}{3} \times 4\frac{1}{2}$

The Same.

Another incomplete copy of the same work, ending with a portion of the chapter حرف الصاد المهملة

Beginning —

الحمد لله حامع الناس ليوم لا رئيس فيه الحج * *

Written in Arabian Naskh Foli 47-50 are supplied in a later hand Not dated Apparently, 19th century

No. 726.

foli 13, lines 25 size $7\frac{1}{4} \times 5\frac{1}{2}$, $5 \times 3\frac{1}{2}$

المرحمة العبيدية بالنزحة اللبثية

AL-MARHAMAT AL-GAISIYAH BI'T-TARJAMAT AL-LAISIYAH.

Life of Imâm Abû'l-Hâris Lais bin Sa'd al-Fahmî al-Fârisî, with عوالى الحديث a collection of traditions narrated by him and called

By the same Ibn Hajar al-'Asqalânî

Beginning —

الحمد لله الذي فصل بعض حلقة على بعض درجات

اما بعد فان جماعة من الاخوان التمسوا افراد مختصر من احاديث وعده الديار

المصرية ادى الحاير اللذ بن سعد و شعراً من عوالى حديثه تدكرة لعهدته

و تصريحه لمن يخفى عليه حال من فعله الحج *

Lais bin Sa'd al-Fahmî, the great jurist and traditionist of Egypt who derived his origin from an Isfahân family, was born in Egypt, A H 94 = A D 712. In A H 113 = A D 731, being then twenty years of age, he made a pilgrimage to Mecca, and heard traditions delivered by Nâfi' (d. A H 117 = A D 735), Zuhri (d. A H 124 = A D 742), 'Atâ

bin Abi Rabah (*d* A H 114=A D 732) and other eminent traditionists of Hijaz. He also travelled to Iraq and heard traditions narrated by Hisham bin Urwah (*d* A H 146=A D 763). Lais bin Sa'd studied Hadis under not less than fifty Tabi'in (followers of the companions of the Prophet). His credibility as a traditionist and jurist is fully recognised. Imam Shafi'i said of him: Lais bin Sa'd was a more learned jurist than Imam Malik but his disciples and friends could not exalt him sufficiently. He was also noted for his generosity and liberality. He enjoyed a yearly income of five thousand *dinar* and this sum he spent in gifts and other charitable ways. He died in Egypt on Friday the 15th of Sha'ban A H 175=A D 791. For accounts of his life see Husn al Muhadarah fol 138^b Tadkirat al Huffaz vol 1 p 202 Al Ansab by As Samani fol 434^b Al Iklmal fol 180^b Al Mugni fol 84^b Al Kashif fol 113^b and Ibn Khalikan (De Slane's translation) vol 11 p 543.

A copy of the work is noticed in Berlin No 10121. See also Brock vol 11 p 70 and Haj Khal vol v p 491.

Written in Naskh with occasional rubrics.

Dated A H 848=A D 1445

The present copy was collated with the original at the shrine of Imam Lais as stated in the following note in the margin of the last folio —

لَعْمَ مُحَمَّدِ بْنِ سَعْدِ صَاحِبِ الْكَسْفِ

No 727

fol 309 line 27 size 10½×6¹ 7½×4¹

العنجم

AL-MU'JAM

A biographical dictionary of the male and female traditionists under whom the author received his education and from whom he obtained *Sanad*.

Author Najmaddin Umar bin Muhammad bin Muhammad bin Fahd al Makkī al Asari ash-Shāfi'i b. Muhammād b. 'Abd al-Rahmān al-Makki al-Asari al-Sālihi. He was born at Mecca in A H 812=A D 1409. After learning the Quran by heart and being initiated in the various branches of Muhammadan literature by his father Taqīaddin Muhammad (*d* A H 871=A D 1466) he travelled to Egypt, Syria and Palestine where he attended the lectures of numerous tradition-

ists and obtained their *Sanad*, which he subsequently arranged in book form. The number of his teachers or Shaikhs, whose biographies are contained in the present work, surpassed eleven hundred. Besides the present work, our author compiled a supplement to the historical work by Taqīaddīn Muhammād bñ Aḥmad al-Fāṣī (*d* A H 832 = A D 1429), entitled العقد الثمين في تاريخ البلد الاميين. He died on Friday, the 7th Ramadān, A H 885 = A D 1480. For his life see Al-Qabasat-Hāwī, vol. II, fol. 9^b.

Some folios are wanting at the beginning. The present copy opens abruptly with the words و تعلق بالدبر مhammad العلوي واحد عن حالة ابراهيم بن السمس العرائى، which are immediately followed by the life of حسین بن محمد البعلی یوسف بن علی. It ends with the life of حسین بن محمد بن رکبیا الربیری.

The work was completed at Mecca, in A H 861 = A D 1457, and the present copy was transcribed by the author's son, 'Abdal'azīz bñ 'Umar bñ Muhammād bñ Muhammād bñ Fahd al-Makkī (*d* A H 921 = A D 1515), in A H 906 = A D 1500, as stated in the following lines at the end —

و قد انتهى العرض مما اراد حمودة من مسایخى الدين سمع صفهم
او احادي الرواية عدهم و كان الفرع من تسوييد ذلك في اخر يوم
الخميس حادي عشر شوال سنة احدى و ستمائة و ثمانين و ثمانمائة مدرعاً بمكة
المصورة تجاه الكعبة المعطمه و كان الفرع من هذه المسنخة المعاشرة
في يوم الخميس تاسع عشري ربى الثاني سنة سبعمائة و مدرعاً بمدرعاً
 بمكة المصورة و كتبه ابن مؤلمه العمير إلى لطف الله و عوده أبو الخبر و
أبو فراس محمد المدعو عبد العزيز بن محمد المدعو عمر بن محمد بن
محمد بن أبي الخبر محمد بن وهد الجاشمي العلوي المكي السادس *

For another copy of the work see Berlin, No 10131. See also Brock, vol. II, p. 175.

Foll. 306^a—309^b contain a list of the *Sanad*, which were granted to our author by his Shaikhs.

Written in fair *Naskh*, with numerous lacunae throughout. The headings are in red.

In a note in the margin of fol. 305^b, Muhammād bñ 'Abdallāh bñ Humāid al-Hanbālī (*d* A H 1295 = A D 1878) tells us that, in A H 1285 = A D 1868, he extracted considerable material from this book for his work, entitled السجع المولدة على صرائح العناية (No. 785 below).

No 728

foll 8 lines 23 size $7 \times 5\frac{1}{4}$ $5 \times 2\frac{1}{4}$

الإحافات

AL-ILHĀQĀT

A tract containing eleven *Sanad* granted to Umar bin Muham
mād bin Fahd al Makkī (*d* A H 885=A D 1480) by different *Shaikhs*
Each *Sanad* is followed by a list of the names of those scholars from
whom the *Shaikh* himself had received *Sanad*. All the *Sanad* are
dated A H 839=A D 1435

The present copy is defective at the beginning. It opens abruptly
with the latter portion of the list of the names attached to the sixth
Sanad beginning with ريد بن عبد العطوي

We learn from Al Qabas al Hawī vol 11 fol 11^a that Umar bin
Fahd had collected his *Sanad* in book form and it is probable that the
present tract is a supplement to that collection as the word
الإحافات suggests

The present copy was transcribed at Mecca by Ahmad bin
bin Abdullāh al Asarī in A H 899=A D 1493 as stated in the follow
ing colophon —

فرع نعل و درسنا لعالي هدة الإحافات العدد العبر الى رحمة الله
العنى احمد بن دن عدد الله الباري نعمة المسورة صفح الى مدرس
في ربيع الاول سنه ٨٩٩ احسن الله حدامها *

Written in bad Naskh

In a note written in a different hand in the margin of fol 1^a the
tract is wrongly described as a table of contents of the biographical
work entitled الصواعق الملحقة في القرن السادس

No 729

foll 45 lines 17 size 7×5 5×4

[اسماء الرجال]

[ASMĀ' AR-RIJĀL]

A list of the names arranged in alphabetical order of the
Shaikhs from whom the following traditionists got permission to
narrate Hadis —

1 Radiaddîn Ibrâhîm bñ Muhammad at-Tabarî (*d* A H 722=A D 1322 See Ad-Duîar al-Kâminah, vol 1, fol 15^b)

2 Salâhaddîn Muhammad bñ Abî ‘Umar al Maqdîsî (*d* A H 780=A D 1378 See Ad-Duîar al-Kâminah, vol 11, fol 98^b)

3 ‘Â’ishah bñt Muhammad bñ ‘Abdalhâdî (*d* A H 816=A D 1413 See Al-Mu’jam, by Ibn Fahd, fol 97^a)

4 Ruqaiyah bñt Yahyâ bñ ‘Abdaßsalâm (*d* A H 815=A D 1412 See Al-Mu’jam, by Ibn Fahd, fol 85^a)

5 Abû’t-Tâhn Muhammad bñ Muhammad, called Ibn al-Kuwaik (*d* A H 821=A D 1418 See Al Qabas al-Hâwî, vol 11 fol 104^b)

6 Al-Jamâl ‘Abdallâh bñ ‘Alî al-Qalânisî (*d* A H 817=A D 1414 See As-Suhub al-Wâbilah, fol 80^a)

7 ‘Abdarrahmân bñ Muhammad bñ Tûlûbgâ bñ ‘Abdallâh as-Saifi (*d* A H 825=A D 1422 See Al-Mu’jam, by Ibn Fahd fol 111^b)

8 Muhammad bñ Abî Bakr, called Ibn Jamâ’ah (*d* A H 819=A D 1416 See Al-Qabas al-Hâwî, vol 11, fol 49^b)

9 Abû Bakr bñ al-Husain al-Maiâgî (*d* A H 816=A D 1413 See Al-Mu’jam, by Ibn Fahd, fol 61^a)

In the following note at the beginning, the authorship of the present work is ascribed to Shamsaddîn Abû'l Khair Muhammad bñ ‘Abdarrahmân as-Sakhâwî (*d* A H 902=A D 1497) —

اما بعد فقد فرأت بخط المحدث سمس الدين السخاوي ما صورته -
و بعد فعدها حرر ثنت فمه اسماء حماعة احوارالمرصي الطبرى و الصلاح
ابن ابي عمرو عيسى ابن عبد العادى و رقمة ابي يحيى بن عبد السلام
المدينة و ابى الطاهر ابن الكوىك و الجمال عبد الله الحسلى سبط
القلادسى و عبد الرحمن بن محمد بن طولون و العلامة العزى محمد بن
ابى نكر ابن حماعة و العلامة الزين ابى نكر بن الحسين المراعى عبد
ملتزم الاستيعاب و لا ان بعضهم لم يسمع على بعضهم *

The names of the Shaikhs, contained in this alphabetical list, begin with Ibrâhîm bñ Ahmad, called Ibn Amînaddawlah, and end with Yûsuf bñ Mu’amar, called Ibn al-Fâkhîr.

Fol 45^a contains another short list, compiled by Muhammad bñ Ahmad bñ ‘Alî al-Fâsî (*d* A H 832=A D 1429), of the names of the Shaikhs, who granted permission for transmitting Hadîs to most of the traditionists of Egypt.

Written in rough Naskh Water stained throughout Fol 20-32 have been rendered illegible Not dated Probably 16th century

No 730

fol 156 lines 21 size 9×7½ 7×4

اسماء الرجال

ASMĀ' AR-RIJĀL

A work containing biographical notices of those traditionists whose names occur in the same author's work entitled حامٌ الصحاح also known as مجمع المدار في عوایض البیرون و لطائف الاحیا well known dictionary of the rare words used in the Quran and traditions

Neither the title of the work nor the author's name are mentioned in the text In the following anonymous note on the title page it is suggested that the work is by Muhammad bin Tahir as Siddiqi al Fattani (d A H 986=A D 1578) and entitled — اسماء رجال حامٌ الصحاح —

هذه المسحة في اسماء رجال كتاب حامٌ الصحاح و اطل مطلعها

* السمع محمد [بن] طاهر العتبي مؤلف كتاب حامٌ الصحاح *

Though the biographers of Muhammad bin Tahir al Fattani do not enumerate the present work in the list of his compilations there is every reason to believe that he is the author He is certainly the author of the well known dictionary mentioned above (مجمع المدار) to which he refers on fol 195^o in the following terms —

و قد ذكرنا ذلك في حامٌ الصحاح

Besides this in the preface he praises his teacher Shaikh Ali bin Husamaddin al Muttaqi (d A H 975=A D 1567) and we know from the Akhbar al Akhyar (p 322) that no work of Al Fattani is without a eulogy of this teacher For the life of Al Fattani see Lib Cat vol v part ii No 315

Beginning —

بحمدك اللهم ان رفع اعلام هذا الدين الصالحي على كواهل

* ائمه السلاطين العزاء العزير

In the preface the author tells us that it was while he was studying Hadis under Shaikh Ali al Muttaqi that he formed the project of compiling the present work and began to collect materials He further proceeds to tell us that when he had completed it he was

anxious to find out some proper person to whom he might suitably dedicate the work. Meanwhile, he was summoned to court by the reigning emperor, who received him with marked respect, and thus our author got an opportunity to present his work personally to that emperor. The latter's name is not mentioned in the dedication, but evidently he is Akbar the Great (A.H. 963-1014=A.D. 1556-1605), who, at the time of his conquest of Gujrat, received our author in audience with much respect and kindness. See *Akhbâr al-Akhyâr*, p. 322, *Subhat al-Marjân*, p. 43, *Ithâf an-Nubalâ*, p. 397, *Ma'âsir al-Kirâm*, fol. 85^b, *Hadâ'iq al-Hanafiyah*, p. 385, and *An-Nûr as-Sâfir*, fol. 183^b.

The work is arranged in three *Fasl*, the first of which, consisting of several *Anwâ'*, is chiefly occupied with a short biography of the Prophet. The second, extending only to two folios, contains some account of certain other prophets. The third *Fasl* is divided into two *Naw'*, the first of which deals mainly with the ten most eminent companions of the Prophet, called *العشرة المشرفة*, the second, which forms the bulk of the work comprises notices of other male and female companions of the Prophet, their followers (تابعين), and other traditionists, arranged in alphabetical order.

Written in fair Naskh, but with numerous clerical errors. The headings are in red.

A note on the title-page, by 'Abdallahmân bin Muhammad Aslam al-Hanafi, a former owner of the MS. tells us that it came into his possession at Agra in A.H. 1147=A.D. 1734. Hence we cannot accept the statement contained in a note, written in another hand, at the end, to the effect that the present copy was transcribed in A.H. 1148=A.D. 1735. The general appearance of the MS. suggests, however, that it was written towards the end of the 17th century.

The present copy contains a table of contents at the beginning.

The title-page contains a short biography of the author, extracted from the *Akhbâr al-Akhyâr*.

No. 731

fol. 120, lines 19, size $8\frac{1}{2} \times 6, 5 \times 3\frac{1}{2}$

المعنى في اسماء الرجال

AL-MUGNÎ FÎ ASMÂ' AR-RIJÂL.

An orthographical dictionary, by the author of the preceding work, of those proper names and *Nisbah*, especially those of tradition-

ists which are written in a similar way and are therefore liable to be confounded accompanied by occasional short biographical notices

Beginning —

الحمد لله الذي نصل به ادم نعلم الاسماء الحميم

The work is arranged alphabetically and under each letter following the proper names there is a separate section for *Nisbah*. The last two folios contain brief notices of the Prophet his four Caliphs the well known four Sunnite Imams and the authors of the six canonical books of Hadis.

For other copies of the work see Asafiyah p 788 and Buhar No 242

Written in fair Naskh within double red ruled borders Not dated Probably the latter part of the 17th century

A seal bearing the inscription ابو المكارم عَلَى عَدَدِ مَكَارِمِهِ مُتَّبِعٌ مُّتَّبِعٌ dated A.H. 1197 = A.D. 1783 is found on the title page

The work has been twice lithographed at Delhi viz. in A.D. 1873 and 1891

No 732

foli 243 lines 20 size $9\frac{1}{4} \times 6\frac{1}{4}$ $6\frac{1}{2} \times 3\frac{1}{2}$

الاكمال في اسماء الرجال

AL IKMĀL FĪ ASMĀ' AR-RIJAL

A biographical dictionary of those traditionists and eminent scholars whose names are mentioned by At-Tibrizi (who flourished in the first half of the 8th century of the Hijrah) in his *Mishkat al Masâbih*.

عبدالحق بن سيف الدليلي (d. A.H. 1052=A.D. 1642) Author Abdalhaqq bin Saifaddin ad Dihlawi For his life see Lib Cat vol vi No 490

Beginning —

الحمد لله الذي نعم بمحمدنا على الله عليه وسلم الى كافة الناس الحميم

It is stated in the preface that the author compiled the present work after completing his well known Persian commentary on the *Mishkat al Masâbih* entitled *معاجل النفع في سرح مسکوة المصائب*

The preface contains no account of the plan followed but the main body of the work is arranged alphabetically and this is preceded by short biographical accounts of the four early Caliphs and the wives and descendants of the Prophet. The alphabetical series begins

on fol 30^b with يسيرة ابو اللحم and ends on fol 220^a with ابو حمرون احمد بن محمد بن سالمه الطحاوی It is followed by a supplement, designated مهیل فی اصحاب الکتب containing notices of some eminent scholars, beginning with امام مالک بن انس and ending with ابو حمرون احمد بن محمد بن سالمه الطحاوی

The work is not mentioned in any catalogue, but it is commonly met with in India

The present copy was transcribed at the request of the founder of the library, in A.H. 1297=A.D. 1879

Written in neat Naskh, but with numerous clerical errors and short lacunae The headings are in red

أعا محمد هادی بن آغا کلب علی
Scribe

No. 733

fol 28, lines 21, size 9×6, 6×4

(A MS containing two separate works, bound together)

fol 1^b—15^b

I

[رسالة فی رجال الصحیحین]

[RISĀLAH FĪ RIJĀL AS-SAHĪHĀIN.]

An anonymous tract, containing an alphabetical list of the names of those companions of the Prophet whose narratives are found in the Sahih Bukhārī and the Sahih Muslim

Beginning —

الحمد لله رب العالمين و العافية للمتغافلین ناب (اسماء الصحابة

الذین اخرج علیهم فی الصحیحین الحج *

The author, who does not reveal his name, completed the work in Jumâdâ I, A.H. 1048=A.D. 1638, according to the following statement at the end —

* وقع الاتمام فی اوائل حمادی الاول سنة ١٠٤٨

Written in fair Naskh, with occasional rubrics

fol 16^a—28^b

II

طبعات الرواۃ و مصادیق الحکمة

TABAQĀT AR-RUWĀT WA
SANĀDĪQ AL-HUKĀT.

Another tract, containing names of those companions of the Prophet by whom traditions were narrated

مصنفوں بن حمزة بن ابراهیم
ابراهیم
Beginning —

الحمد لله رب العالمين
لله عدد الاحادیث المرویة عن رسول
الله صلی اللہ علیہ وسلم بعدد عن الامکان حصرة عمر ان حماعة من اهل
العلم بالعواقب سمعها و حضروا ما امسكهم الحج *

The work consists of several *Bab* each of which contains the names arranged alphabetically of those companions who narrate a given number of Hadīq. Only those companions are omitted (380 in all) who narrated but a single Hadīq as the author tells us in the following concluding lines —

اصحاح الواحد من الرحال و المسار ثلاث ماه و مئتان و سبع
سھما لکن برکتها حونا من الاطفال و الملال *

In the colophon we are told that the present work is an extract from the *Talqīh* of Ibn al Jawzī (*d. A.H.* 597=A.D. 1200) —

هذه مغولة من كتاب التعليق للسعی الامام العالم حمال الدين

ابی الفرج عذر الرحمن بن علی بن محمد بن الحوری *

Both the above tracts are written in the same hand

No 734

foli 30 lines 25 size $8\frac{1}{2} \times 6$ 6×4

مختلص الاسانید

MUNTAKHAB AL-ASĀNĪD

In this work the author Isa al Ja'fari gives a list of the numerous books which his Shāfi'i Shamsaddin Abu Abdallah Muhammad bin Alā addin al Babilī al Qahri ash Shafī'i (*d. A.H.* 1077=A.D. 1666 see *Khulasat al Asar* vol iv p 39) read under his various teachers together with their *Isnad* and occasional references to their lives

مختلص الاسانید
فی وصل المصنفات والاخرا و المسانید

Beginning —

وَصَلَى اللَّهُ عَلَى سَدِّنَا مُحَمَّدٍ وَآلِهِ وَصَاحِبِهِ وَسَلَّمَ - سَلَّمَ كُلَّكُلَّ
اللَّهُمَّ يَا مَنْ وَصَلَ مِنْ اقْطَعَ اللَّهَ فَاتَّصِلْ سَدِّنَا بِالْعَرْوَةِ الْوَوْعِيِّ . . . وَبَعْدَ فَلَمْ
تُرِلْ سَدِّ الْأَسْعَادِ مِنْ هَذِهِ الْأَمْمَةِ يَمْتَطِي إِلَى عِرَائِهِمَا عَوَارِفُ الْاعْتَرَافِ الْجَعْلِ *

The author, whose full name is Abû Maktûm, Isâ bin Muhammad bin Muhammad bin Ahmad bin ‘Âmir al-Magribî al-Jâ’fari, ابو مکتوم بن محمد بن احمد بن امیر المغری الجعفری was born at Zawâwah (in Morocco). He travelled to Algeria, where he studied under Abû’s-Salâh ‘Alî bin ‘Abdalwâhid al-Ansârî (*d* A H 1057=A D 1647), and having married his daughter, he remained with him more than ten years. On the death of his wife and father-in-law, he left Algeria for Tunis, where he read under several distinguished scholars. In A H 1062=A D 1652, he made a pilgrimage to Mecca, where he stayed in the Dâ’ûdiyah monastery until the end of A H 1063=A D 1653. Afterwards, he made a journey to Egypt, where he attended the lectures of Ahmad al-Khaṣâjî (*d* A H 1069=A D 1659), Muhammad ash-Shawbârî (*d* A H 1069=A D 1659), Ash-Shabramallîsî (*d* A H 1087=A D 1676) and others. He then revisited Mecca, where he settled permanently and served as a teacher in the Madrasah attached to the *Masjid al-Harâm*. Besides the present work, he wrote مَقَالِيدُ الْإِسَاسِ, a treatise containing biographical notices of his Mâlikî Shaikhhs. He died at Mecca in A H 1080=A D 1669. See Khulâsat al-Asâr, vol. iii, p. 240.

The author tells us in the preface that, in A H 1070=A.D 1659, with a number of other students, he read several books under the above-mentioned Shamsaddîn al-Bâbilî, who granted them all a general permission to transmit his teaching and writings to others. At the request of his fellow-students, he wrote this work, in which are collected the best *Isnâd* of the afore-said Shaikh.

Written in fair Naskh

Not dated Probably, 18th century

No 735

fol 47 lines 21 size $8\frac{1}{2} \times 6\frac{1}{4}$ $6\frac{1}{4} \times 4\frac{1}{4}$

العواين الدراوى

AL-FAWĀ'ID AD-DARĀRĪ

Life of Abu Abdallah Muhammad bin Isma'il al Ju fi al Bukhari (*d* A H 256=A D 870) with a bibliographical account of his works

Author Isma'il bin Muhammad bin Abdalhadi bin Abdalgani al Jarrahi *as-habib* ibn Muhammad ibn Abdalhadi ibn Abdalgani اسماعيل بن محمد بن عبدالهادي بن عبدالهادي بن عبدالغاني الجراحي الساعي المعلوبى He was born at Ijlawn a village in Syria A H 1087=A D 1676 In A H 1100=A D 1688 he made a journey to Damascus where he studied under several scholars such as Shāfi'i Abdalgani an-Nabulusi (*d* A H 1143=A D 1731) Abu'l Mawahib al-Hanbali (*d* A H 1126=A D 1714) Ahmad al-Gazzi (*d* A H 1143=A D 1731) Abdallah al-Ijlawni (*d* A H 1112=A D 1700) Yunus al-Misri (*d* A H 1120=A D 1708) and Abdarrahim al-Kabuli (*d* A H 1130=A D 1722) He soon acquired a considerable knowledge of various branches of Muhammadan literature especially of Hadîs on which subject he compiled several useful works For a long time he served as a professor in the Madrasah attached to the Umawi Mosque at Damascus and died in the month of Muharram A H 1162 =A D 1748 See Silk ad Durar vol 1 pp 259-272 and Taj at Tabaqat vol XII part II fol 373^b

Beginning —

الحمد لله العالم يجمع الاسعاد حمله و يحصل على *

The work is divided into four chapters as follows —

الكتاب الأول في سير مولد الامام البخاري و بعده امارة و سأشد وفي
بيان سنته *

الكتاب الثاني في بيان رحلته الواسعة لأخذ العلم من الاعظاء
السائحة و بيان سيرته *

الكتاب الثالث في ما ورد في أهل العدس و منهم البخاري

Fol 23 الكتاب الرابع في سير تصاريفه المقيدة

Written in ordinary Naskh with marginal notes and emendations
Dated A H 1151=A D 1739

The present copy was read before the author three times as appears from the following note on fol 23^a —

بلغ معامله و مراده على مؤلعة حفظه الله تعالى اولاً و ثانياً و ثالثاً *

No. 736.

foll 10, lines 13-15, size 9×5 , 6×4

المنظومه في اسماء اهل بدر

AL-MANZŪMAH FĪ ASMĀ'
AHLI BADR.

A versified tract, containing the names of those companions of the Prophet who took part in the battle of Badr

Author Ahmad bin 'Alī al-Uṣmānī al-Manīnī المتنبي
He was born at Manīn on the 12th Muḥarram, A.H. 1089 =
A.D. 1678 At the age of thirteen years, he went to Damascus, where he studied under several scholars, and he was then appointed professor in the Madrasahs, 'Adiliyah, Sulaimāniyah and As-Sanīsātiyah Subsequently, he held the post of Qādī at Qārā, and then the post of Khatib in the Umayyad Mosque of Damascus He composed about twelve hundred verses, and produced several valuable books Besides the three works mentioned in Brock, vol II, p 282, the following compositions of his are enumerated in the Silk ad-Durar, vol I, p 135 —

فتح القريب سرح ابمودح الليب ،ابمودح الليب في حصائص الحبيب ،
القول المروع ،السمات السحرية في مدح حير البرية ،شرح رسالة فاسق مظلوما
بلعه المحتاج في مناسك الحاج ،القول الموجر في حل الملعون ،فتح المنان ،العقد المدظم
اصناعه الدراري في شرح ،القرائد السنديه في العوائد النحوية ،مطلع التربين
اصناعه الدراري في شرح ،القرائد السنديه في العوائد النحوية ،مطلع التربين
(صحيح البخاري) (left incomplete)

He died on the 19th Jumādā II, A.H. 1172 = A.D. 1759 See Silk ad-Durar, vol I, p 133, and Tāj at-Tabaqāt, vol XII, part II, fol 114^b

Beginning —

يعـول اـحمد اـبو العـباس منـ بالـمـدـى شـاعـرـ دـنـ العـاسـ

The tract concludes thus —

وـ الـحـمـدـ لـلـهـ عـلـىـ التـوـفـقـ وـ لـجـمـعـ هـدـةـ عـلـىـ التـحـقـقـ

Written in fair Naskh Not dated Probably, 19th century

No 737

fol 15 lines 17 size $9 \times 5\frac{1}{2}$ $6\frac{1}{4} \times 3\frac{1}{2}$

كتاب الأصحاب

HIBÂB AL-AHBÂB

A short tract containing a mere alphabetical list of the names of those companions of the Prophet whose fathers also enjoyed the companionship of the Prophet taken chiefly from *الاسناد في معرفة اصحابه* (No 692 above) beginning with ابي فحادة بن ابي وبيك عبد الله بن ابي وبيك يوسف بن عبد الله بن مسلم and ending with بوسف بن عبد الله بن مسلم

Author محمد ابو بكر عبد الرحمن بن عبد الرحمن The exact years in which our author flourished cannot be traced

Beginning —

الحمد لله الذي شرف الاسنان و حصهم بداع الانبياء و رواي

الحسن العجمي *

Written in ordinary Naskh Not dated 19th century

SHI'AH TRADITIONISTS

No 738

fol 210 lines 15 size $10\frac{1}{2} \times 7$ 8×4

كتاب الرجال

KITÂB AR-RIJÂL

A most reliable biographical dictionary of the Shi'ah traditionists edited and re arranged in strict alphabetical order by Muhammad Taqi al Khadim al Ansari

Author Abu l Abbas Ahmad bin Ali bin Ahmad bin al Abbas an Najashi ابو العباس احمد بن علي بن احمد بن النجاشي the

great Shī'ah traditionist, who was born in A H 372=A D 983, and died at Matrâbâd in A H 450=A D 1058 See Khulâsat al-Aqwâl fol 13^b, Naqd ar-Rijâl, fol 19^a, Manhâj al-Maqâl, fol 25^a, Muntaha'l-Maqâl, fol 25^b, Nadd al-Idâh, p 32

The editor's preface begins —

الحمد لله على ما وله انا العدد ابن ابي المعانى محمد
بنى الخادم الانصارى مع تصريح متابعى و انتخافاص شراعى و فصراعى
تعوص فى لجنة سحر العاشقى مارأيت لتحصيل المرام احسن من المحبشى
مرتنته على ترتيب حروف البهجاء لسرع فى حصوله الحج *

The work begins —

الحمد لله رب العالمين و صلوته على سعدنا محمد النبي و اهل بيته
الظاهرين الحج *

The author, in a short preface, tells us that when he came to know that some opponents of the Shī'ah sect were ignorantly reproaching them with having no authoritative evidence as to the origin of their faith and beliefs, he determined to compile the present biographical dictionary, dealing with Shī'ah traditionists and authors, with an enumeration of their works as far as he could trace them

The work is arranged alphabetically, except that the names of a few companions of the Prophet and of 'Ali have been placed first. The alphabetical series of proper names begins on fol 5^a with آدم and ends on fol 207^a with يسوس الصرير, and it is followed by اسحق beginning with *Kunyah* and ending with ابو يحيى المكعوف ابو ايوب الانتباري

For another copy of the work see Âsâfiyah, p 780 See also Kashf al-Hujub, fol 116^b

Written in Naskh, with a few marginal notes and emendations
The headings are in red Fol 98^b is blank

Dated, A H 1292=A D 1875

فصل على الرصوى

The title-page contains a short biography of the author

Nineteen fly-leaves at the end contain miscellaneous notes and extracts from various books

No 739

foll 96 lines 23 size $10\frac{1}{2} \times 6\frac{1}{2}$ $7 \times 4\frac{1}{4}$

حلمه الاقوال في معرفة الرجال

KHULĀSAT AL-AQWĀL FI MA'RIFAT AR-RIJĀLA short biographical dictionary of the Shi'ah traditionistsAuthor Jamaladdin Hasan bin Yusuf bin Ali bin al Mutahhar
al Hilli حمال الدين حسن بن يوسف بن علي بن المظفر الحلي

The author Al Hilli a great Shi'ah jurist was born on the 19th Ramadan A.H. 648=A.D. 1250 In the present work on foll 15-16 he gives us a short autobiography accompanied by a list of the works about sixty in number which he had compiled prior to the composition of the present work According to the *Majalis al Mumin* p. 276 he ably and successfully represented the Shi'ah sect in a religious debate which took place before Sultan Muhammad Khuda Bandah Ulja itu the King of Persia (A.H. 693-706=A.D. 1294-1307) who as a result of his arguments proclaimed himself a Shi'ah Our author died on the 21st Muharram A.H. 726=A.D. 1325 See *Muntaha'l Maqal* fol 73^b *Naqd ar Rijal* fol 61^a *Manhaj al Maqal* fol 92 *Habib as Siyar* vol iii p. 112 and *Majalis al Mumin* p. 276

Beginning —

الحمد لله مرشد عباده الى سعد السداد و هادهم الى طرق الدفع

* في المعال و المعاد الخ *

The author tells us in the preface that numerous biographical works had been written dealing with the Shi'ah traditionists but that they were either over concise or more diffuse in treatment than the present work He further proceeds to say that he has dealt in a concise but efficient fashion with only those traditionists who are unanimously recognised either as wholly reliable or wholly unreliable For that class of traditionists whose reliability is doubtful he refers to another more comprehensive work of his entitled *Kusf al-Mu'awal fi Mura'ah al-Rijal*

The work is divided into two *Qism* and a *Khatimah* The first *Qism* (foll 1^b-63^a) deals with reliable and the second (foll. 64^b-89^a) with unreliable traditionists The *Khatimah* is subdivided into eight sections termed طاردة *

For other copies of the work see Berlin, No 9926, Bûhâr, No 277, and Paris, No 1108. See also *Kashf al-Hujub*, fol 56^a, and Brock, vol II, p 164.

Written in fair *Naskh*. Our copy contains marginal notes said to have been transcribed at Lahore, in A H 1023=A D 1614, from a copy of the work belonging to a certain Hâjî Nasrâ, as stated in the following note at the end —

كتاب اکثر حواشی على طریق الاستعجال العدد المدین الراحی الى
رحمه رہ العدی ابو الحسن محمد بن المستعدی على عینہما فی بلده
لاہور من سخن العاصل النقی حاجی نصراء سلمہ اللہ فی ۲ ربیع
الاول سنہ ۱۰۲۳ *

Scribe محمد امین المستعدی

Not dated, but the above-mentioned marginal notes were transcribed in A H 1023=A D 1614

Slightly worm-eaten

No. 740.

fol 174, lines 19, size $8\frac{1}{3} \times 5$, 6×4

The Same

Another copy of the same work, agreeing in all respects with the preceding

Foll 36 and 37 have been misplaced after foll 32 and 40, respectively

Written in *Nîm-Shikastah*, with a few marginal notes. Dated, A H 1126=1714

Scribe حلال الدين محمد

No. 741.

fol 257, lines 12, size $7\frac{1}{3} \times 6$, 5×3

تلخیص الاقوال فی تحقیق الرجال

TALKHÎS AL-AQWÂL FÎ TAHQÎQ AR-RIJÂL.

A biographical dictionary of eminent *Shî'ah* traditionists

Author Mirzâ Muhammad bin 'Ali bin Ibrâhîm al-Astrâbâdî دیرا محمد بن علی بن ابراهیم الاسترابادی. He died at Mecca in A H

1028=A D 1619 For his life see Naqd ar Rijal fol 202^a and Ihulasat al Asar vol iv p 46

Beginning —

الحمد لله على عادة الدين اصطفى اما بعد بهذا كتاب بلخص
الاولى في تعمق احوال الرجال مد انت ومه الاسماء على درس الحروف
المعجم مراعنا للدول م العالى وهكذا الخ *

The work has been fully described in Br Mus Suppl No 634
See also India Office No 716 Asafiyah p 776 Brock vol ii
p 385 and Kashf al Hujub fol 39^a

Written in elegant Nash̄h with a few marginal notes The
headings are in red Dated A H 1047=A D 1637

The first and the last two folios are supplied in a later hand
Fols 254-253 have been placed upside down

Two seals bearing the inscription سد محمد عباس موسوي dated
A H 1262=A D 1847 are found on a fly leaf at the beginning

No 742

fol 392 lines 25 size 11 $\frac{1}{4}$ x 7 8 x 4

مجمع المعال في تعمق احوال الرجال

**MANHAJ AL-MAQĀL FĪ TAHQIQ
AHWĀL AR-RIJĀL**

Another biographical dictionary of the Shi'ah traditionists
compiled on a more comprehensive scale by the same author

Beginning —

الحمد لله المعال في عر حلة عن الانباء و الطابير الخ *

Muhibb al-awāl fi tħaqiq ħallatha min al-āsāra w-tilāħir li See
Kashf al Hujub fol 130 The work has been fully described in Br
Mus Suppl No 635 See also Rampur p 139 and Brock vol ii
p 385

The present copy was transcribed at Najaf in A H 1044=A D
1634 Written in good minute Nash̄h with a tastefully illuminated
but faded frontispiece within gold and blue ruled borders Fol 262
is blank

Scribe اسماعيل بن سالم التعمقى

No. 743.

foll 260, lines 21, size $10 \times 6\frac{1}{2}$, $7\frac{1}{4} \times 3\frac{1}{2}$

نقد الرجال

NAQD AR-RIJÂL.

A biographical dictionary of the Shî'ah traditionists

Author Mustafâ bin al-Husain at-Tafrîshî al-Husainî
مصنف في سير الحسين التفسيري الحسينيThe author, At-Tafrîshî, who lived in the earlier part of the 11th century of the Hijrah, was a pupil of Shaikh 'Abdallâh bin al-Husain at-Tustarî ($d. A.H. 1021 = A.D. 1612$), a short biographical account of whom is given on fol 123^a

Beginning —

الحمد لله تعالى اللهم و الدليل العالم بخوبات الصالحين والسيئات العلامة *

Full particulars of the work are given in Bi Mus Suppl, No 636 See also Kashf al-Hujub, fol 154^a, and Brock, vol ii p 411Written by more than one scribe, in different hands, Naskh and Nasta'lîq In a note at the end, the last *Juz* is said to be written by a certain Hasan 'Alî Occasional notes, additions, and emendations are written in the margins throughout the copy Not dated Probably, about the end of the 11th century of the Hijrah

Slightly water-stained Foll 2-5 have been misplaced, and should follow after fol 231

Four seals bearing the name of a certain Muhammad bin Husain, dated A.H. 1216 = A.D. 1801, are found on the first and the last folios

No. 744.

foll 240, lines 32, size $11\frac{1}{2} \times 8$, $9\frac{1}{2} \times 6$

مختهى المعاش في احوال الرجال

MUNTAHA'L-MAQÂL FI 'AHWÂL
AR-RIJÂL.

A work containing biographies of Shî'ah scholars and traditionists, arranged in alphabetical order

Author Abû 'Alî Muhammad bin Ismâ'il bin 'Abdaljabbâr bin Sa'daddîn al-Karbalâ'i أبو علي محمد بن اسماعيل بن عبد الجبار بن سعد الدين

الد بن الكربلاي He was born in the month of Du l Hijjah A H 1159=A D 1746 and died at Najaf in Rabi I A H 1216=A D 1801 See Kashf al Hujub fol 147^b

Beginning —

بحمدك اللهم نام رمع مغارل الرواد الح

In the preface the author states that the work is a condensed version of the Manhaj al Miqal (No 742 above) and the gloss upon the same by Muhammad Baqr bin Muhammad Akmal Bahbahani (d A H 1205=A D 1790) together with important additions from other sources a list of which is given These additions are generally made at the end of each notice and are distinguished by the word فقط or أول

The biographical notices are preceded by five Mugaddimah The first notice is that of آدم أبوالحسن النعاس الكوفي and the last that of يوس بن سعوب بن قيس أبو العلاء الأذغبي Then follow additional chapters containing Kunyah names beginning with احمر or ابن Laqab Nisbah and lastly notices of female traditionists The work concludes with a Khatimah subdivided into 12 Fatwa id

Written in hasty Nash̄h with the headings in red Dated A H 1220=A D 1805

حررالناء بقى مرحوم حاجى العزمن على بقى
Scribe

The work was lithographed in Teheran ۱۳۰۲

SAINTS AND SŪFĪS

No 745

fol 198 lines 17 size 7×5 6×4

بصيحة الاسرار و معدن الانوار

BAHJAT AL-ASRĀR WA MA'DIN
AL-ANWĀR ,

The life virtues miracles and sayings of Shaikh Abdalqādir al Jilani (d A H 561=A D 1166) with short biographical notices of his eminent followers

Author Nûraddîn Abû'l-Hasan 'Alî bin Yûsuf bin Jarîr ash-Shattanawî بور الدين ابو الحسن علي بن يوسف بن حرب السطوفي He was born in Cairo, A.H. 647=A.D. 1249, read under several eminent scholars, and served as a professor in the Madrasah attached to the mosque of Tûlûn. He died in A.H. 713=A.D. 1314. See Ad-Durâr al-Kâminah, vol. II, fol. 42^b

Beginning —

استفتح باب العون نايدى مhammad اللہ عرو حل الحج *

Copies Berlin, Nos 10072-6, Paris No 2016, Ref No 11, Râmpûr, p. 330, and Cairo, vol. II, p. 71. See also Brock, vol. II, p. 118, and Hâj Khal, vol. II, p. 71.

The work has been printed in Cairo, A.H. 1304

Written in fair Naskh. Dated, A.H. 787=A.D. 1385. Fol. 31, which has been misplaced, should follow fol. 37.

Scribe عبد الرحمن بن محمد بن عبد الرحمن بن الحليلي.

No. 746.

foll. 307, lines 19, size $8\frac{1}{2} \times 6\frac{1}{4}$, $5\frac{1}{2} \times 4$.

The Same

Another copy of the same work, beginning as above

Written in fair Naskh, with occasional vowel-points, within double red-ruled borders. Dated, A.H. 986=A.D. 1578.

No. 747.

foll. 430, lines 17, size $11 \times 6\frac{1}{2}$, $7\frac{1}{2} \times 4$.

The Same.

Another copy of the same work, fully agreeing with the above. Foll. 25 and 32, which have been misplaced, should follow foll. 31 and 24, respectively.

Written in Naskh, with numerous short lacunae. Not dated. Probably, 19th century.

Folls 1-157 are slightly water-stained

No 748

foll 215 lines 15 size $5\frac{1}{4} \times 5$ $5\frac{1}{4} \times 3\frac{1}{2}$

مختصر بحثه الانوار

MUKHTASAR BAHJAT AL-ANWÂR

An abridgment of the preceding work designated at the beginning
 كتاب المختصر من بحث الانوار في مذاهب عرب الصمداني

The name of the author of this abridgment cannot be traced
 Haf Khal vol II p 71 simply mentions an abridgment of the
 Bahjat al Asrar without giving the name of its author

Beginning —

الحمد لله نحمدة و نستعينه و نعود بالله من سرور انفسنا اما بعد
 وبده حمل من مذاهب السبع العارف العالم العامل الرباني سعد العاد
 العلائي احتضر بها من كتب السبع الفضة الامام العالم المعمري
 نور الدين ابي الحسن علي بن يوسف بن حزير بن معصان بن قصل
 الساعي اللطيف عرف بالسطو في الذي سمى بحثه الانوار و معدن
 الانوار الحميم *

The work ends with the following verses —

يحلو ما حلق الرحال وكن ولي كائنك مملوك لكل مدين
 وكن مدل طعم الماء حلوا [و] ناردا الى الكبد العرا لكل رفيق

The present copy was transcribed at the tomb of Ibrahim Adil Shah the King of Bijapur (A.H. 941-965=A.D. 1535-1557)

Written in good Naskh with an illuminated frontispiece within
 gold and coloured ruled borders Not dated Probably 17th century
 Scribe حلال الدين بن مولانا على

No. 749.

foll 118, lines 19; size $8\frac{1}{2} \times 9$, $5 \times 3\frac{1}{4}$.

اخنیار الرفیق لطلاب الطريق

IKHTIYÂR AR-RAFIQ LI-TULLÂB
AT-TARIQ.

A work, believed to be unique, containing biographical notices of eminent saints and Sufis, from the earliest times down to the author's own age, arranged alphabetically

Author Shihabuddin Abû'l-'Abbâs Ahmad bin Salâmah al-Maqdisî شهاب الدين ابو العباس احمد بن سلامه المقدسي He was a preacher in a certain mosque of Egypt, where he lived a saintly life in the Khânqâh, but on account of the envy aroused among his fellow-Shaikhhs by his impressive sermons, he was compelled to remove to the Khânqâh of Sarnâqûs, where he died in A H 769=A D 1367 See Ad-Durar al-Kâminah, vol 1, fol 42^b

Beginning —

الحمد لله الذي ادى انوار معرفته لقلوب العارفين الح *

We are told in the preface that the author, who compiled the work at the request of some of his intimate friends, based it on the following authorities, viz., *Hilyat al-Awliyâ'* of Abû Nu'aim al-Isfahânî (d A H 430=A D 1038), the *Sifat as-Safuah* of Ibn al-Jawzî (d A H 597=A D 1200), the *Manâqib al-Abiâr* of Ibn Khamîs al-Mawsilî (d A H 552=A D 1157), the *Tabaqât as-Sûfiyyin* of Muhammad as-Sulamî (d A H 412=A D 1021), and the *Risâlat al-Qushairiyah* of Abû'l-Qâsim al-Qushairî (d A H 465=A D 1074)

يوسف بن الحسن ابراهيم بن ادغم الراري The notices begin with and end with

The work was completed on the 1st Sha'bân, A H 740=A D 1340, as stated in the following colophon —

قال معلمه رحمة الله تعالى و رضي عنه موعظ من تاليه صبيحة
الادبين المعارك عرة شعبان المعارك سلة اربعين و سعمائة *

Written in fair Naskh, with occasional vowel-points The headings are in red Dated, A H 913=A D 1507

The pages of this copy have been remounted, the old folios having been supplied with new margins Several folios seem to be wanting after fol 78 Foll 109-118 are slightly damaged.

Scribe محمد بن عبد الطيف الحموي الاهري

No 750

foll 10 lines 31 size 11×8 8×5

الدر المنى في ميادن السجع محنى الدين

AD-DURR AS-SAMIN FI MANAQIB ASH-SHAIKH MUHIYADDIN

A life of the popular saint Shaikh Muhiyaddin Ibn al Arabi
(d A.H. 638=A.D. 1240)

The author does not reveal his name in the text. In the following note at the end he is said to be Abu'l Haqan Ali bin Ibrahim bin Abdallah bin Ibrahîm bin Yusuf al Qari al Bagdadi —

الدر المنى في ميادن السجع محنى الدين روى عنه
السع الكامل أبو الحسن على بن ابراهيم بن سعد الله بن ابراهيم بن
يوسف العارى العدادى ثور الله و والى من الرحمة فدوحة *

Ali bin Ibrahim was a contemporary of Qadi Ahmad bin Abi Bakr called Ibn ar Rida al Yamani (d A.H. 821=A.D. 1418 see Al Qabis al Hawi vol. 1 fol. 34) to whom he formally presented the work according to the following statement in the preface —

و بعد هذه رساله سمعها الدر المنى في مدوف الشجاع محنى الدين
و ارسلتها الى الصنو العربى و العبرى الحرير السجع بهاد الحقن والدين احمد
بن الرداد الصوفى الدمشقى لا رالى اباب نصلة مسطورة *

Beginning —

الحمد لله العلي العلم العدل الحكم العظيم المدح عن الشدة

* و الطبراني

The work is divided into two chapters the first of which contains a short biographical account of Ibn al Arabi while in the second are enumerated the works containing his sayings and his compositions

A fine copy Written in good Naskh. The correct order of the folios should be thus 1 7 2 4 3 6 5 8 9 and 10

Not dated Probably 18th century

No. 751.

foll 53, lines 11, size $7 \times 5\frac{1}{4}$, $6 \times 3\frac{1}{4}$

خطبة الماظر

GIBTAT AN-NÂZIR.

A short but very useful work on the life, virtues, and miracles of Shaikh 'Abdalqâdir al-Jilâni (*d* A.H. 561 = A.D. 1166)

Author Ibn Hajâj al-'Asqalâni (*d* A.H. 852 = A.D. 1449) See Lib. Cat., vol v, part 1, No 159

Beginning —

* الحمد لله العادر على تسييف مراده في تسريف اهل وداده الح

The work is divided into eight chapters, as follows —

I	Fol 2 ^a	الباب الأول في ذكر مولده
II	Fol 4 ^a	الباب الثاني سنته المرعية و اشتعاله بالعلوم السوعية
III	Fol 29 ^b	الباب الثالث في ذكر مسائحة
IV	Fol 30 ^b	الباب الرابع في بيان احواله
V	Fol 33 ^a .	الباب الخامس في ذياء الناس عليه
VI	Fol 39 ^b	الباب السادس في ما نقله اهل عصره من الكرامات
VII	Fol 52 ^a	الباب السابع في سعدة من طبع كلامه
VIII	Fol 53 ^a	الباب الثامن في وفاته

It appears, from the original pagination of the folios, that foll 11, 20-21, and 30 should come in their proper order, but have been misplaced after foll 19, 10 and 11, respectively

Written on thick creamy paper, in good Naskh. Not dated
Probably, 17th century

The work has been edited and published by Sir E. Denison Ross,
Calcutta, A.D. 1903

No 752

fol 127 lines 27 size $8\frac{1}{3} \times 4\frac{1}{3}$ $6\frac{1}{4} \times 3\frac{1}{2}$

بلاد الحواهر

QALĀ'ID AL-JAWĀHIR

A detailed life of شاikh Abdalqadir al Jilani (*d* A H 561=A D 1166) with an account of his descendants and followers

Author Muhammad bin Yahya bin Yusuf at Tadif al Hanbali مُحَمَّد بْن يَحْيَى بْن يُوسُف التَّادِيفي الحنبلي He was a native of Halab and died in A H 963=A D 1556 See As Suhub al Wabilah fol 150

Beginning —

الحمد لله الذي نفع لأولاده طرق العدى العج *

We are told in the preface that being dissatisfied with the brevity of the account of شاikh Abdalqadir al Jilani given in السارس المعسر of Al Ulaimi (*d* A H 927=A D 1521) the author wrote the present work basing it on most trustworthy sources

The contents and plan of the work are thus set forth in the preface —

انعمها بعد ان اذكر سيرة السريف سلطنه و حلمه و عمله و علمه و وعده
و فوله و فعله و ممارفة الله من الاولاد و عطضم الاولاد له اعدروا بمحنة و اذكر
 شيئا من مغافقهم ومن مخالف من النبي الى حداته و لازم الوفوف بهم
نانه ولئن سلو قدر الابداع من سرف المبتوع و مرشد بعض الابهار من حطم
المدعوم و اذكر مولده و روانه و احمد ذلك سى من مخافة و ما فعل به
محصرادللك عن الاطالة *

Another copy of the work is noticed in Cairo vol v p 113
See also Haj Khul vol iv p 565 and Brock vol ii p 335

The work has been printed in Cairo A H 1303

Written in fair minute Nashkh Dated A H 1145=A D 1732
Scribe احمد بن محمد بن عبد الله التمموي

No. 753.

foll. 404, lines 23, size $9 \times 5\frac{1}{4}$, $7\frac{1}{2} \times 3$.

لِوَاقِعِ الْأَنوارِ فِي طَبَعَاتِ الْأَخِيَّارِ

LAWÂQIHK AL-ANWÂR FI TABAQÂT
AL-AKHYÂR.

A well-known work, containing biographical notices of eminent saints and Sûfis from the earliest times down to the author's own age

Author Abû'l-Mawâhib 'Abdalwahhîb bin Ahmad bin 'Alî ash-Shâ'rânî
ابو المawahب عبد الوهاب بن احمد بن علي السعراوي

The author, Ash-Shâ'rânî, who was a great Sûfi as well as a distinguished scholar, was born in A H 899=A D 1493 In A H 911=A D 1505, he went to Cairo, where he was invested with the *khuqâh*, or spiritual robe, by Jalâladdîn as-Suyûti (*d* A H 911=A D 1505) Our author settled permanently in Cairo, where he spent a saintly life, and wrote a large number of valuable works on theology and Sûfism He died on Monday, the 11th Jumâdâ I, A H 973=A D 1565 See *Tâj at-Tabaqât*, vol x, fol 248^a

Beginning —

الحمد لله الذي حل على اوليائه حل العامة فهم بذلك لـ

* حامدون الح

The work was completed on the 15th Rajab, A H 952=A D 1545, as stated in the following lines at the end —

فَالْمُؤْمِنُ كَانَ الْعَرَاعُ مِنْ كِتَابِهِ حَامِسٌ عَسْرَحَ الْعُرُدَ سِنَة

* اندىن و حمسين و تسعمائة

Copies Berlin, No 9982, Kopi , No 1112, Munchen, No 446, Wien, No 1185, Br Mus, Nos 371/2, 964, Cairo, vol ii, p 108, Goth, No 1767, India Office, No 713, Paris, No 2045, and Râm-pûr, p 363 See also Brock , vol ii, p 338, and Hâj Khal , vol v, p 339

The work has been twice printed in Cairo, A H 1292 and 1311

Written in fair *Naskh* Not dated Probably, 18th century Short lacunae are found on foll 397^b, 398^a, 399^b, 400^a, 401^b, and 402^a

There are two seals on the title-page, one of which bears the name of a certain Abû'l-Fath Muhammad Imâmaddin and the other that of a certain Muhammad Najîb Khan

The MS was obtained from the Asafiyah library of Hyderabad in exchange for some other books as appears from the following note on the last folio —

ابن سسته کہ د معاذلہ بعض کتب کہ د کتب حادیہ اصفہہ موجود
تیوں کتاب حادیہ موسوم ہے اور سیل سلک لاتری واقع نانکی دوار معاذ
دموہہ مولوی حدا بحس خل بھاد دادہ سد سرہ ربيع الدائی سعدہ ۱۳۱۲ •

No 754

fol 29 lines 23 size 9×7 7×3

رسالہ فی صفات السین محمد

RISALAH FI MANAQIB ASH-SHAIKH MUHAMMAD

A life of Shaikh Muhammad Qarahbagı a Turkish saint (*d* A.H. 956=A.D. 1549) with an account of his miracles and sayings

Author Muhammad bin Mustafa bin Habib bin Muhammad Qarahbagı
محمد بن مصطفیٰ بن حبیب بن محمد قراہباغی

The author Muhammad bin Mustafa a descendant of the saint Muhammad Qarahbagı was born in Ardrum A.H. 1070=A.D. 1659 After finishing his education at home he went to Constantinople where having secured the patronage of his cousin Shaikh al Islam Faidullah Afendi he entered the State service and soon became Qadi of Galtah In A.H. 1115=A.D. 1703 after his patron Faidullah Afendi had unfortunately been killed in a riot at Adrianople our author was exiled by a royal decree to Brussa where he remained about thirty years and died on the 13th Ramadhan A.H. 1146=A.D. 1734 Besides the present work he left behind him a useful work on politics and several treatises on various legal points See Taj at Tabaqat vol xii part i fol 295^b

Beginning —

* الحمد لله المدحى المحمد الاول العزى المحمد العزى

We are told in the preface that the work was compiled at the instance of the afore said Shaikh al Islam Faidullah Afendi

The biographical account of the saint Qarahbagı is followed by two *Fasl* the first of which contains short biographical notices of the saint's two sons Wali Muhammad and Habib Muhammad (*d*

A H 1025=A D 1616), and the second notices of his two grandsons, Mustafâ Äfindî (d A H 1068=A D 1658) and Muhammad Äfindî (d A H 1104=A D 1692)

Written in ordinary Nasta'lîq Dated, A H 1242=A D 1826
Scribe حاتي داود ملحي

No. 755.

foli 124, lines 17, size $8\frac{1}{4} \times 6$, $6 \times 3\frac{1}{4}$

اصفی الموارد

ASFA'L-MAWÂRID.

A life of Shaikh Khâlid ash-Shahrazûrî an-Naqshbandî al-Mujaddidî, with short biographical notices of his Shaikhs, friends and relatives, entitled اصفی الموارد من سلسل الامام حاله

Author Shaikh 'Usmân bñ Sanad al-Basrî شیخ عثمان بن سند البصری He wrote also a history of Bagdâd, from A H 1198 to 1250=A D 1784 to 1834, entitled مطالع السعود بطيب احبار الوالی داود، which has been printed in Bombay, A H 1304 He died in A H 1250=A D 1834 See Iktifâ' al-Qunû', p 434

Beginning —

الحمد لله الذي صير تراحم وحده العز من وجة التراحم والمساكن
العيون والعز ودور من مآثرهم انسان عين كل حبر وابر الح*

Shaikh Khâlid ash-Shahrazûrî, who was of Kurdish origin, was born at Qarah-Dâg (a village five miles from Sulaimâniyah) in A H 1190=A D 1776 He made a pilgrimage to the Haramain, and there he was induced by a certain Indian Sûfi to proceed to India for the purpose of obtaining the *Sanad* and the *Khîqâh* (spiritual robe) of the Naqshbandîyah order He reached Delhi, after a prolonged journey through Persia, Turkistan, and Afghanistan He then became a disciple at Delhi of Shâh 'Abdallâh (d A H 1240=A D 1824, see *Khazînat al-Asfiyâ'*, vol 1, p 693), who authorised him to admit disciples to the Naqshbandîyah, Qâdirîyah, Suhîawardîyah, Kuhrawîyah and Chishtîyah orders He also attended at Delhi the lectures of the well-known Shâh 'Abdal'azîz Dihlawî (d A H 1239=A D 1824), and received a *Sanad* from him He returned home via the Persian Gulf, and on his arrival at Sulaimâniyah in A H 1226=A D 1811, he was received with great honour He served as a professor in the

Madrasah Al Isfahaniyah at Az Zawra and wrote several treatises against Wahhabi doctrines the creed of that sect at that time prevailing throughout Arabia and Mesopotamia He died in A H 1231=A D 1816

The work was compiled at the request of Ubaidallah bin Ubaidallah al Haidari a biographical account of whom appears on fol 115^a-120^b

Written in fair Nasl h Dated A H 1235=A D 1820

عند الله بن عيسى بن اسماعيل

COMMENTATORS ON THE QURAN

No 756

fol 132 lines 17 size 9½×6 7×4

طبع المفسرين

TABAQAT AL-MUFASSIRIN

Biographical notices of 314 eminent scholars who wrote commentaries on the Quran arranged alphabetically

Author Shamsaddin Muhammad bin Ali bin Ahmad ad Daudi al Maliki سمس الدين محمد بن علي بن احمد الداودي المالكي He was one of the pupils of the celebrated Imam Jalaladdin Abdarrahman as Suyuti (d A H 911=A D 1505) wrote the present work in A H 941=A D 1534 and died in A H 945=A D 1538 See Broel vol II p 289

Beginning —

الحمد لله و كفى و سلام على من اعطى و آل و محب له
و حلفاء و بعد بعد ألف العلامة سمس الدين محمد بن علي بن احمد
الداودي المالكي بلطفه الطاوط عبد الرحمن بن حلال الدين السعوطى
قدس سرهما و دُورَ الله صريحةهما طباق المفسرين جمع وبها ممدوحى العصر
والمناحير مربينا على حروف المعجم فقل الح *

In Hâj Khal , vol iv, p 152, the present work is said to be the best ever compiled on the subject , and it is said to begin, without any preface, with the notice of ابا يوسف بن موسى الكوفي ابراهيم بن احمد They end with

Another copy of the work is noticed in Cairo, vol v, p 81

Written in fair Naskh, with an illuminated frontispiece, within red and blue ruled borders

Dated, A H 1293=A D 1876

Scribe علي الحيدراني .

A seal bearing the name of Abû'l-Makârim, dated ۱۲۹۷= A D 1880, is found on fol ۱^b

READERS OF THE QURÂN.

No. 757.

fol 189 lines 23 , size $11\frac{1}{4} \times 5\frac{1}{4}$, $9\frac{1}{2} \times 5\frac{1}{2}$

طبعات القراء

TABAQÂT AL-QURRÂ'.

Biographies of eminent readers of the Qui'an, beginning with the renowned founders of the seven versions (القراء السبع) and ending with the author's contemporaries, arranged chronologically, in 17 Tabaqât

Author Shamsaddîn Abû 'Abdallâh Muhammad bin Ahmad bin 'Usmân bin Qâ'imâz ad-Dahabî بن احمد بن عثمان بن فائیل الدھبی (d A H 748=A D 1348), for some account of whom see No 700 above

Beginning —

الحمد لله و سلام على عبادة الدين اصطفى و اشهدان لا اله الا الله
وحدة لا شريك له مالمعنور و احتفى و اشهد ان محمدا عدده و رسوله
سدد السرعا و حسنهما الله و كعبي اما بعد فهذا كتاب معرفة المسئولين من

القراء العامل اولى الاسعاد و الاعان و النعم في الندان على
الطبعات والارمن الحج *

Contents —

I	Fol 1 ^a	الطبعة الاولى وهم الذين عرضا القرآن وبلغة من رسول الله صلى الله عليه وسلم كما قاله الله في الآمن ملائكة من قائله وصقره عز وجل *
II	Fol 4 ^b	الطبعة الثانية وهم الذين عرضا على أحد المذكورين فبلغ لهم اولى عددهم منهم *
III	Fol 8 ^b	الطبعة الثالثة وصلوهم من الناسع
IV	Fol 17 ^a	الطبعة الرابعة وأولائهم يدخلون في الطبعة الثالثة و حملتهم سعة وعشرون إماما *
V	Fol 29 ^a	الطبعة الخامسة وعددهم سعة وثلاثين صغيرا
VI	Fol 38 ^a	الطبعة السادسة وعددهم سعة وستون إماما
VII	Fol 50 ^a	الطبعة السابعة وعددهم سبعون إماما
VIII	Fol 59 ^b	الطبعة التاسعة وعددهم حسنة وثمانين صغيرا
IX	Fol 73	الطبعة العاشرة وعددهم اثنان وثمانين إماما
X	Fol 84 ^b	الطبعة العاشرة وعشرين إماما
XI	Fol 95 ^a	الطبعة الحادية عشر وعددهم اثنان وثمانين إماما
XII	Fol 105 ^a	الطبعة الحادية عشر وهي اولتها حمامة لولا يأثر موهيم لعددهم وصلوهم مائة وسبعين عسرا *
XIII	Fol 118 ^a	الطبعة الثالثة عشر
XIV	Fol 131 ^b	الطبعة الرابعة عشر
XV	Fol 148	الطبعة الخامسة عشر وعددهم سعة وثمانين
XVI	Fol 158 ^b	الطبعة السادسة عشر من القراء وعددهم مائة وخمسة رجال *
XVII	Fol 178 ^b	الطبعة السابعة عشر صلوا عدهم نحو الأربعين بل ازيد

As he tells us in the following lines at the end the work was revised by the author with additions and alterations in A.H. 730= A.D. 1330 —

فرع محمد بن الذهبي المؤلف من هذه [النسخة] المذكورة و دعا
رباب و بعدم و تاجر عن المسودة في رباع الاحر سعة بلدين و سعماه *

For other copies see Paris No 2048 Berlin No 9943 and
Kopr No 1116 See also Haj Khal vol iv *p 150 and Brock
vol ii p 46

Fol 184^b-189^b contain supplementary biographical notices of
readers of the Quran in two parts The first as we are told in the

In Hâj e, is said to have been copied from the author's autograph best ever, and the other to be a selection from the *Dail Tabaqât al-* preface of 'Afîfaddîn al Matarî (whose name is given in Hâj Khal , app. iv, p 150, as At-Tabarî) —

هذا دليل معمول من خط التحاط الدھدى و من موائد التھاوى

عنف الدين المطري وهم اهل الطبعه الخامنه عسر و ما بعدها *

Written in *Naskh*, originally without diacritical points, which, according to a note at the end, were subsequently added at Haidarâbâd, in A H 1213=A D 1798, by a scholar, who does not reveal his name

Dated, A H 1180=A D 1766

Scribe على المالکی

A table of contents is prefixed to the work

The title-page contains a short biographical sketch of the author, extracted from the *Tabaqât al-Kubrâ* of As-Subkî

HANAFITE JURISTS AND SCHOLARS

No. 758.

foli 200, lines 17, size $11 \times 7\frac{1}{4}$, $9 \times 5\frac{1}{2}$

الجواهر المصيحة في طبعات التئنعة

**AL-JAWÂHIR AL-MUDÎYAH FÎ
TABAQÂT AL-HANAFIYAH.**

A biographical dictionary of Hanafite scholars and authors, complete in two separate volumes

Author Muhiyaddîn Abû Muhammad 'Abdalqâdir bin Abî'l-Wafâ' Muhammad al-Qurashî al-Misri He was born in Sha'bân, A H 696=A D 1297, and studied in Cairo and Mecca under numerous scholars, such as Hasan al-Kurdî (d A H 720=A D 1320), Ahmad ad-Dimyâti

(d A.H. 749=A.D. 1348) Ibrahim at Tahiri (d A.H. 728=A.D. 1328)
 Abdallah as Sanhaji (d A.H. 724=A.D. 1324) and others. He produced several useful works on the Hanafite law and died in A.H. 775=A.D. 1373. For his life see Husn al Muhadarah fol 117. Ad Durar al Kaminah vol 1 fol 298 and Hadaiq al Hanafiyah p 294.

Vol I

Beginning —

الحمد و العطمة ، الكبير والمن له الاسماء الحسنى الحج *

The biographical notices are preceded by a *Maqaddimah* which is divided into three chapters dealing respectively with the name of God, the genealogy of the Prophet and the life of Imam Hanifah (d A.H. 150=A.D. 767). The present volume breaks off the middle of the account of the life of Imam Hanifah.

For other copies see Berlin No 10020 Buhar No 254, Asafiyah p 780. See also Brock vol II p 80 and Hajj vol II p 648.

The work has been printed in Hyderabad (Deccan).

و

الناد

الناد

الناد

No 759

fol 184 lines and size same as above

الد

The Same

وح

Vol II

الناد ا

The second volume of the preceding work which completes the account of the life of Imam Hanifah and ends with the death of Imam Hanifah. The biographical notices are followed by a section designated كتاب المجموع consisting of notes on miscellaneous and religious matters.

A fly leaf at the end contains a biography of the author of *Kitab al-Mabih al-Sadaf* and *al-Mustawri* named Yusuf bin Ishaq (d A.H. 874=A.D. 1469).

Both volumes are written by one and the same scribe.

He is known as Nasta'liq with numerous lacunae. No date given. 18th century.

ذكرت به

الناد السادس

الحادية سدة

No. 760

foll 152, lines 23, size $8 \times 5\frac{1}{4}$, $6\frac{1}{2} \times 3\frac{1}{2}$

عقود الجمان في مهاتب أبي حنيفة النعمان

UQUD AL-JUMÂN FÎ MANAQIB ABÎ HANÎFAT AN-NU'MÂN.

A A comprehensive biography of Imâm Abû Hanîfah (*d* A H 150=767), together with an account of his eminent disciples

Author Shamsaddîn Abû 'Abdallâh Muhammad bin Yûsuf bin 'Alî bin Yûsuf ad-Dimashqî as-Sâlihi ash-Shâfi'i سمس الدين ابو عده الله بن يوسف الدمشقي الصالحي الشافعى He was born at Bascus, but settled in Cairo, where he lived in the Khânqâh of Bargiqiyah, and died on the 14th Sha'bân, A H 942=A D 1536 See Eock, vol ii, p 304, and Haj Khal, vol iv, p 238

Beginning —

الحمد لله الذي حعل العلماء ورقة الاعباء و احتار من الائمة
المجتهدین فی فروع السریعة الاولیاء ومن احدهم كلهم وعد فار و دحلی رمرة
الاعباء و من انتفع احدا منهم وعد طلم دعما و هو من الاعباء الـ *

Having, in A H 938=A D 1531, come upon a work containing disparaging remarks about Imâm Hanîfah, our author was moved to write the present work, in which he defends the said Imâm, and gives an account of his pious mode of living, his literary eminence, and distinctive attributes, together with an account of his eminent disciples

The work is divided, as follows, into a *Muqaddimah*, 26 chapters, and a *Khâtînah* —

Fol 3 ^a	المقدمة تسمى على ستة فصول
Fol 14 ^a	الباب الاول في سنته و تاريخ مولده و صفتة
Fol 17 ^a	الباب الثاني فيما ورد في تنشر النبي صلى الله عليه وسلم
Fol 19 ^a	الباب الثالث فيما أدركه أبو حنيفة رضي الله عنه من الصحابة و من سمع منهم +
Fol 25 ^a	الباب الرابع في ذكر بعض شيوخه
Fol 35 ^a	الباب الخامس في ذكر بعض الأحاديث عن الحديث و العقائد
Fol 57 ^a	الباب السادس في مدة امرأة و شانته و طلبه العلم
Fol 60 ^a	الباب السابع في انتهاء حلوله للأفقاء و التدريس

Fol 62^a الناس التاسع في ذكر الأصول التي بني عليها مدعنه

Fol 64 الناس التاسع في بعض حصاداته التي احصى بها عن عذر من الأمة *

Fol 67 الناس العاشر في نداء الائمة عليه وعلى سفهه ويعطينهم له

Fol 77^a الناس الحادى عسرو في سدة احتجاجة في العبادة وقناعة الليل كله و كثرة صلاته بالليل و موافاته القرآن كله في ركعته *

Fol 81 الناس الثاني عسرو في حوده و مراوحته لربه سمعانة و تعالى

Fol 84^a الناس الثالث عسرو في كرمته و حوده و سمعانة و مواساته

Fol 86^b الناس الرابع عسرو في ورعة و رشد و امامته

Fol 89^a الناس الخامس عسرو في وفور عقله و فراسمه

Fol 91 الناس السادس عسرو في ركا و طبيه و احديه المسكونه عن الأسللة المبهجه *

Fol 106^a الالك السابع عسرو في حمل من مكارم احلاوه عبر ما بعدم

Fol 109^b الناس الناتي عسرو في اكله من كسرمه و ردة حواسير الامراء والحلفاء و عبرهم من ارباب الدولة *

Fol 110^b الناس التاسع عسرو في احلاوه في ملمسه

Fol 111^a الناس العسرو في عس حكمه و مواعظه و آداته

Fol 114^b الناس الحادى و العسرو في عرض الامراء و الحلفاء عليه الفصا و ردة من الولاء و امانته من دلك و صريحهم له و حديهم ابا *

الناس الناتي و العسرو في ذكر احرف قبل انه كان Fol 116^b
بحصار المرأة بها *

الناس الثالث و العسرو في بناء كثرة حديمه و كبره من Fol 117^b
اعمال الحفاظ *

الناس الرابع و العسرو في سبب صوره و وفاته و انه ما سمع Fol 130^a
ما سمعه و ابن دهن و ما يتعللى بذلك و ما سمع من نوع الحن عليه *

الناس الخامس و العسرو في بعض مناعات حسنة رأها Fol 133^a
هو و زعيب له في حسانه وبعد وفاته و بناء رد مناعات
ذكره بقصد ذلك *

الناس السادس و العسرو في بعض ما قبل فيه من السعر Fol 138^b

الحادية ستميل على اربعه فصول *

VOL. XII

The work was completed towards the end of Rabi II, A.H. 939=A.D. 1532, as stated in the following colophon —

فَلِمَوْلِعَةِ اُوقِرِ الْخَلْعَى إِلَى عَفْوِ الْحَقِّ مُحَمَّدُ بْنُ يُوسُفِ بْنُ عَلِيٍّ
بْنُ يُوسُفِ الدِّمْسَقِيِّ الصَّالِحِيِّ الْقَادِرِيِّ تَرَيْلُ الدِّرْوِشَةِ الَّتِي نَصَّحَرَاءِ
الْقَاهِرَةَ حَارِجَ بَابَ الْمَصْرِ مُرْعَى مِنْ تَالِعَةِ وَيَدِ
أَوْلَاحِرْ شَهْرِ رَبِيعِ الْأَخْرَى سَعْةِ تِسْعَ وَ ثَلَاثَيْنَ وَ تِسْعَمَائَةِ *

The above colophon is followed by a short biographical notice of the author, written in the same hand as the text

For other copies, see Wien, No. 1180, Yeni, No. 876, Ayâ Sûfiyah, No. 3309, Cairo, vol. v p. 90, and Râmpûr, p. 670

Written in Naskh, with the headings in red Not dated Probably, 18th century

A seal bearing the name of Sayyid Hamîdaddîn Ahmad, alias Nûralhudâ, dated A.H. 1257=A.D. 1841, is found on the title-page

No. 761.

foll. 49, lines 19, size $7\frac{1}{2} \times 5$, $6\frac{1}{2} \times 3\frac{1}{2}$

طبعات السادة المتعارفون

TABAQÂT AS-SÂDAT AL-HANAFIYAH.

A work containing biographical notices of well-known doctors of the Hanafite school, from Imâm Abû Hanîfah (*d. A.H. 150=A.D. 767*) to Ahmad bin Sulaimân bin Kamâl Pâshî (*d. A.H. 940=A.D. 1533*)

Neither the title of the work nor the author's name is given in the text In a note on the title-page, the work is ascribed to Ahmad bin Muâhhaddîn Mustâfâ Tâshkupîzâdah (*d. A.H. 968=A.D. 1560*) This, however, appears to be a mistake It is not included among the works attributed to this author, and, indeed, seems to be identical with the *Tabaqât as-Sâdat al-Hanafiyah* of 'Abdallâh as-Suwaîdî (عَبدُ اللَّهِ السُّوَيْدِيِّ) (died c. A.H. 950=A.D. 1543), which, according to the copy described in Berlin No. 10026, has the same beginning and contents as the present work

Beginning —

الحمد لله رب العالمين و الصلوة و السلام على سيدنا محمد و آله و صحبته اجمعين اما بعد بهذا الكتاب مختصر في طبعات الحنفية ذكرى
هذه المسائير من الائمة الدهن نعلوا علم السريعة في كل طبعة و سرورها
بس الائمة العَ * .

The author in his preface tells us that the Hanafite jurists can be divided into the following seven groups or *Tabaqat* all of which with the exception of the seventh are mentioned in the Berlin copy —

- 1 الطبيعة الأولى طبعة المحدثين في السرع كالائمة السيدة المذكورة ومن سلك مسلكيهم من الائمة *
- 2 الطبيعة الثانية طبعة المحدثين في المذهب كلامند اصحاب الطبيعة الأولى *
- 3 الطبيعة الثالثة طبعة المحدثين في المسائل التي لا رواه فيها عن صاحب المذهب *
- 4 الطبيعة الرابعة طبعة اصحاب التحرير من المقلدين كالرازي واحراره
- 5 الطبيعة الخامسة طبعة اصحاب التحرير من المقلدين كأبي حسن الفدوري وصاحب البدانة *
- 6 الطبيعة السادسة طبعة المقلدين الفادرس على التمسير بس الفوى و الصعف وظاهر الرواية *
- 7 الطبيعة السابعة طبعة المقلدين الدين لا يدرؤون على التمسير المذكور في المسطور ولا معروض بس العب والسمين ولا معروف بالسمال عن النهشيل يحتملون ما يحددون في التدوين كمعاظل الليل *

Written in ordinary Naskh within double red ruled borders with a tasteless frontispiece

Emendations and corrections have been made in the margins throughout the copy

Dated A.H. 1103=A.D. 1692

Four fly leaves at the beginning contain miscellaneous notes and extracts from various sources



No. 762.

foli 85, lines 13, size $8\frac{1}{2} \times 5\frac{1}{4}$, $6 \times 6\frac{1}{4}$

الخیرات الحسان فی مهاق الامام ابی حمزة المعما

**AL-KHAIRÁT AL HISÂN FÎ MANÂ-
QÎB AL-IMÂM ABÎ HANÎFAT
AN-NU'MÂN.**

A well-known biography of Imâm Abû Hanîfah (*d* A.H. 150=
A.D. 767)

Author Abû'l-'Abbâs Shihâbuddîn Ahmad bñ Muhammad bñ 'Alî, called Ibn Hajâj al-Hâkimî (أبو العباس سبات الدين احمد بن محمد بن علي، المعروف بـ ابن حجر الهمي) (*d* A.H. 974=A.D. 1566) See Lib. Cat. vol v, part 1, No 283

Beginning —

* الحمد لله الذي احتص العلماء بوراثة الائمة اع

In the preface, the author tells us that his original draft of a life of Imâm Abû Hanîfah, which he lent to a friend for copying, having been lost, he was obliged to rewrite it, and based the present work on the '*Uqûd al-Jum'în* of Muhammad bñ Yûsuf ad-Dimashqî (No 760 above)

The contents of the work have been described in Berlin, No 10003 See also Cairo, vol v, p 51, Brock vol ii, p 389, and Hâj Khal, vol iii, p 182

Written in fair Naskh, with a few marginal notes The headings of the chapters are in red Not dated Probably, the first half of the 19th century

The work has been twice printed in Cairo, A.H. 1305 and 1311

No. 763.

foli 178, lines 17, size $8\frac{1}{4} \times 5$, $5\frac{1}{2} \times 2\frac{1}{3}$.

الاسماء الجممه في اسماء الكتب

**AL-ASMÂR AL-JANIYAH FÎ ASMÂ'
AL-HANAFIYAH.**

A biographical dictionary of eminent jurists of the Hanafite school.

Author Mulla Ali bin Sultan Muhammad al Qirī al Harawī
 ملا على بن سلطان محمد العارى الهروى (d A H 1014=A D 1605) See Lib
 Cat vol v part 1 No 237

Beginning —

* الحمد لله ب الرص السماء في الفضل والطول والعماد الح*

The title of the work is not given in the text but in the *Khulasat al Asur* vol iii p 185 and the *Hadīqat al Hanafiyah* p 399 it is called *الإسماں الحسنة في أسماء المحسنین*. In a note at the top of fol 1^b however the work is designated حديقة النعماں

In the preface the author states that he compiled the present work after completing his well known commentary on the *Musnad* of Imam Abu Hanifah (d A H 150=A D 767) entitled مسند الامام سراج (مسند الامام) (see Lib Cat vol v part 1 No 237)

The first fifty folios are devoted to the life of Imam Abu Hanifah divided into several *Fasl*. The alphabetical series of proper names begins on fol 50^b with ابراهيم بن احمد بن محمد حموه and ends on fol 153 with نوس بن العاص and this is followed by additional chapter containing *Kunya* notices of female jurists and *Ansab*. The work ends with a *Khatimah* called شاب العاچ which is divided into a large number of *Fa idah* dealing with miscellaneous legal and religious matters. Following the *Khatimah* comes a *Fasl* containing a few supplementary notices of the Hanafite jurists of Yemen extracted from the *Tiraz Al lam a zaman Fi Tabaqat A yan al Yaman* of Ali bin Hasan al Khazraji (d A H 812=A D 1409)

Another copy of the work is noticed in Buhar No 256

Foll 42 and 52 are misplaced and should follow after foll 51 and 41 respectively

Written in fair Naslī but with clerical errors Dated A H 1076=A D 1665

Scribe عبد الرحمن بن صالح

No 764

foll 193 lines 17 size 10½×7 7½×4½

[كتاب المحتددين].

[KATĀ'IB AL-MUJTAHIDĪN]

A work containing biographical notices of eminent doctors of the Hanafite school without title or author's name

The work seems to be based on the *Katâ'ibū A'lâm al-Âkhyâr* of Mahmûd bñ Sulaimân al-Kaffawî (*d.* A.H. 990=A.D. 1582), to whom our author refers on almost every page. The latest work quoted is the *Ad-Durr al-Mukhtâr* of Al Haskafî, who died in A.H. 1088=A.D. 1677.

Beginning —

فاتحة الكتب و فيما حمسة مطالب المطلب الأول في حد العقد
المطلب الثاني في الاحتماد المطلب الثالث في رسم المفتى المطلب
الرابع في طبقات العقائد السعة المطلب الخامس في اقسام المسائل الخ *

The work consists of an introduction, termed *Katâ'ib*, and six *Katâ'ib* (lit., battalions). The introduction is subdivided into five *Matâlib*, dealing, respectively, with the definition of law, the significance of *Ijtihâd*, or legal scholarship, the duties of a *Muftî*, or juris-consult, the seven classes of jurists, and the twenty-five principles of jurisprudence.

The six *Katâ'ib* are as follows —

I	Fol. 15 ^a	كتيبة طبقة المحتمدين في السرع وهي الكتبة الاولى
II	Fol. 30 ^b	كتيبة طبقة المحتمدين في المذهب و افراصم
III	Fol. 63 ^a	كتيبة طبقة المحتمدين في المسائل
IV	Fol. 115 ^b .	الكتيبة الرابعة طبقة اصحاب التحرير
V	Fol. 143 ^b	كتيبة طبقة اصحاب الترجيح
VI	Fol. 170 ^a	كتيبة طبقة المتنحرين في الفتوی

Written in fair *Nasta'liq*. The following folios are blank, viz., 79^a, 81^a, 101^a, 119^b, 128^b, 130^b, 134^a, 138^b, 144, 147^b, 150^a, 152^a, 154^b, 156^a, 158^b, 161^b, 163^a, 165^b, 168^b, 170^a, 174^b, 176^b, 178^b, 182^a, 183^a, 185^a, 187^b, and 189^a.

Not dated Apparently, 19th century

SHÂFI'I JURISTS AND SCHOLARS

No 765

fol 226 lines 30 size 6½×5 5½×3½

رسن كدب المغربي

TABYIN KADIB AL-MUFTARI

A very old copy of a work on the life and merits of Imam Abu l Hasan al Ash'ari ash Shafi'i the celebrated founder of the Ash'ari school of theology (d A H 324=A D 936) accompanied by short biographical notices of his prominent disciples and followers.

Author Siqataddin Abu l Qasim Ali bin al Hasan bin Hiba tallah called Ibn Asahr بن هبة الله بن الحسن بن هبة الله السهراني عساكر

The author who was the most eminent traditionist of Syria of his age was born on the 1st Muharram A H 499=A D 1105 He received his education at Bagdad in the famous Nizamiyah College and served at Damacus as a professor in the Dar al Hadis An Nuriyah an institution which was founded chiefly on his account by Al Malik al Adil Nuraddin Mahmud bin Zangi the then ruler of Syria (A H 541-569=A D 1146-1173) Our author died at Damascus A H 571=A D 1176 For his life see Tabaqat al Kubra by As Subki vol vi fol 15^b Tadkira al Huffaz vol iv p 122 Tabaqat by Al Isnawi fol 164 Tabaqat by Ibn al Mulaqqin fol 46^b Tabaqat al Mufassirin by Ad Daudi fol 62 Mirat al Janun fol 343^b Dustur al Islam fol 96^b and Ibn Khallikan (De Slane's translation) vol ii p 252

Beginning —

* الحمد لله الذي منح اهل الدين في بودجه نصائح واحلاماً الع

The work consists of the following chapters —

ذكر اسميه ابي الحسن رحمة الله عليه و سنه و الامر الذي

* فار عقده و اهل الاعيال به

Fol 11^a ماروى عن النبي صلى الله عليه وسلم عن سوارته بعده

* ابي موسى و اهل الدين

Fol 17^a دكر ماروى ابو الحسن رحمة الله من نشر الاصل و ما ورد من تبییه دوى النعم \rightarrow

Fol 54^b دكر ما انتسبه ابو الحسن رضي الله عنه من العلم و طور منه و مور المعرفة \rightarrow

Fol 62^b دكر ما عرف من ابي الحسن رضي الله عنه من الاحتباد في العادة \rightarrow

Fol 63^b دكر ما يسر لابي الحسن رضي الله عنه من العمدة من كونه من حير قبور عده العدة \rightarrow

Fol 67^a [ذكر] ما وصف من محاسناته لأهل الدع

Fol 77^a دكر ماروى عن المبابات التي تدل على ان ابا الحسن من مستحقى الإمامات [sic الإمامات] \rightarrow

Fol 78^a دكر ما مدح به ابو الحسن من الاعمار

Fol 83^b ذكر حمامة من اعيان مسامير صالحه.

The above chapters are followed by a systematic refutation of the false allegations made against Imâm Ash'ârî by his opponents

For other copies of the work see Ref , No 149 , Leyden No 901 , and Escorial , No 1796 See also Hâj Khal , vol ii p 187 , and Brock , vol i p 331

Written in old Arabian Naskh . The first six folios are supplied in a later hand

In the following note at the end apparently in the same hand as the text, the scribe is said to be Abû Ja'far al-Qurtubî whose proper name is Ahmad bin 'Alî bin Abî Bakr bin Ismâ'il al-Qurtubî (*d* A H 596=A D 1199 , see Tabaqât al-Qulliâ' by Ad-Dahabî fol 132^b) —

* خط ابى حعفر القرطبى امام دار الحديث نديمسو

The above note is followed by an original *Samâ'i* (written by the same Ahmad bin 'Alî al-Qurtubî) saying that the present copy was read before the author's son, Abû Muhammad Qâsim bin 'Alî (*d* A H 600=A D 1203), at several sittings, the last of which was held on Monday the 3rd Dû l Qa'dah A H 581=A D 1186

No 766

fol 272 lines 17 size $9\frac{1}{2} \times 6\frac{1}{4}$ $6\frac{1}{2} \times 3\frac{1}{2}$

طبعات الساعدة الكنجوي

TABAQĀT ASH-SHĀFI'YAT AL-KUBRĀ

A comprehensive biographical dictionary of Shāfi'i scholars complete in seven separate volumes

Author Tajaddin Abu Nasr Abdalwahhab bin Ali bin Abdal Kafi ^و Subki ^و Shāfi'i ^و ^ع عَلَى بْنِ عَمَدَ الْكَافِي ^و سُبْكَى ^و شَافِعِي ^و ^ع السَّعْدِي السَّاعِدِي طَاحِ الدِّين ^أ وَصَرَّعَدَ الْوَعَابَسَى عَلَى بْنِ عَمَدَ الْكَافِي ^و ^ع He was born in Cairo A.H. 727=A.D. 1327 and settled with his father in Damascus where he studied under the well known Shirmsaddan ad Dahabi (d. A.H. 748=A.D. 1348) He attained a profound knowledge in several branches of learning especially the Shāfi'i school of law in which he claimed to be one of the supreme authorities He was appointed Qadi of Damascus but was subsequently suspended and imprisoned for two months After his release he was reinstated as Qadi He also served in numerous academies of Syria and Egypt He compiled three biographical dictionaries of Shāfi'i scholars the present being the most comprehensive The titles of the other two are طَعَابُ السَّاعِدِ الْمُسْطَفِي and طَعَابُ السَّاعِدِ الْمُصْرُوفِ Besides these he produced several other useful works mostly on Shāfi'i jurisprudence and Muhammadan theology He died on the 7th Du'l Hijjah A.H. 771=A.D. 1370 For his life see Ad Durar al Kaminah vol 1 fol 309^a Dustur al Ilam fol 62^a and Tabaqat by Ibn Qadi Shuhbah fol 157^b

Vol 1

Beginning —

قال سيدنا العدد العظير الى الله تعالى
الحمد لله رب العالمين
و سعادته و سلطانته و سعادته الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ *

The work is divided into seven *Tabaqat* the names included in each *Tabaqah* being arranged in alphabetical order except that out of respect for the Prophet the names beginning with Ahmad or Muhammad are in every case placed first The present volume ends with the account of الحارث بن سفيان البهال التميمي

Copies Berlin No 10037 (fragment) Paris No 2100 Ven. No 870 Ay. Sufiyah Nos. 3299-3301 Cairo vol v p 78

Râmpûr, p 640, and Bûhâr, Nos 257-263 See also Hâj Khal , vol iv, p 139, and Brock , vol ii, p 89

Foll 56^b, 59^a, 67^b and 93^a contain short lacunae

The work has been printed, in six volumes, in Egypt, A H 1324.

No. 767.

foll 277, lines and size same as above

The Same

Vol II

The second volume of the same work, beginning with the account of العارب بن مسکین بن محمد بن یوسف الاموی and ending with that of الحسن بن احمد بن یرید بن عیسیٰ الاصطہری

Fol 1^b contains a gap of about four lines There are also short lacunae on foll 128^b, 263^a, 275^a and 275^b

No. 768.

foll 278, lines and size same as above

The Same

Vol III

The third volume of the same work, beginning with the account of الحسین بن احمد بن الطبری ابو الحسین الحلای and ending with that of اسماعیل بن ابراهیم بن محمد عد الدّحیم القراء ابو محمد العقیه المعری السرجی

Lacunae are found on foll 14^a, 15^a, 17^a, 163^a and 226^a

No 769

fol 275 lines and size same as above

The Same

Vol IV

The fourth volume of the same work beginning with the account
 اسماعيل بن رamer بن محمد بن عبد الله بن محمد بن على ابو القاسم الدويني
 نصر بن ابراهيم بن نصر بن ابراهيم بن نصر and ending with that of
 داود المعدسي

Lacunae are found on fol 25^b 35^a 40^b 86^a 129^b 253^b and
 265^a

No 770

fol 276 lines and size same as above

The Same

Vol V

The fifth volume of the same work beginning with the account
 نصر بن سري على العراقي ابو القاسم برب المصرة and ending with that of
 محمد البخش بن عبد المعلم بن على الكفرطاني بن السوارى

Lacunae are found on fol 1^b 31^a 82^a 86 136 146^b 152^a
 154^b 157^b 161 192 215^a 242^b and 243^b

No 771

fol 338 lines and size same as above

The Same

Vol VI

The sixth volume of the same work beginning with the
 عبد الملك بن ربيه بن ناسين بن ربيه بن ماد بن حمبل البعلبي and ending with that of
 محمد بن احمد بن ابراهيم بن حيدر

About two lines at the bottom of fol 183^a and one line at the
 bottom of fol 275 have been penned through Besides a gap of
 about four lines on fol 75 there are short lacunae on fol 15 58^b
 63 78^b 79 80^b 85 105^b 109^b 111^a 112^b 120 135^b 139 216
 231^a 277^a 334^b and 335^a

No. 772.

foll 323, lines and size same as above

The Same.

Vol VII.

The seventh volume of the same work, beginning with the account of محمد بن عبد الله بن سعيد السجعاني and ending with that of يعقوب بن عبد الرحمن بن علي بن داود الهمداني

Lacunae are found on foll 1^b, 46^b 47^a, 53^a, 65^a, 190^b, 223^b, 260^a 266^b, 298^b, 299^b and 301^a

All the above volumes are written by the same hand in ordinary Naskh. The headings of the chapters and the names are in red. Dated, the 9th Rajab, A H 1294=A D 1877

A table of contents is given at the beginning of each volume

عمر بن عوض بن عبد الله بن عمر بن عوض بن سعيد بن عبد الله بن سعيد
Scribe عبد الله بن عوض بن سعيد بن عبد الله بن سعيد
Undertaker عبد الله بن سعيد

No 773.

foll 253, lines 20, size 10×7, 7½×4½

طبعات الفقهاء الساعفة

TABAQĀT AL-FUQAHĀ', ASH-SHĀFI'İYAH.

Biographical notices of the Shāfi'î jurists, arranged alphabetically according to the names by which they are popularly known

Author Jamāladdīn Abū Muhammād 'Abdarrahīm b. al-Hasan b. 'Alī al-Isnawī ash-Shāfi'î حمال الدين ابو محمد عبد الرحيم بن الحسن اش شافعي
س على الاسدوى الساعفة

According to the author's own statement (fol 33^b), he was born in Isnā, A H 704=A D 1305. In A H 721=A D 1321, he arrived at Cairo, where he attended lectures of the well-known Taqīsaddīn 'Alī as-Subkī (d. A H 756=A D 1355) and other eminent scholars. He served as a professor in the Madrasahs Al-Mulkīyah, Al-Fārisīyah, and Al-Fādilīyah. He also delivered lectures on the Qurān in the mosque of Tūlūn. For some time he held the post of Chief Treasurer and the post of Muhtasib in Egypt, but he subsequently resigned these posts, and devoted all his time to the cause of learning. He was well-versed in Shāfi'î law, in which branch of learning he produced

several useful works Besides the present work and those mentioned in Brocl vol ii p 91 the following compositions of his are enumerated in the *Tibaqat* by Ibn Qadi Shuhbah fol 156^b —

اللواحم البوارى فى الصبح 3 البهاد فى اوقام الكفافه 2 حواهر البغرين 1
البغرين المحيط 5 سرح عروض ابن العاچب 4 رالعوارن

He died on the 18th Jumada I A H 772=A D 1370 For his life see Husn al Muhadarah fol 210 Ad Durar al Karmnah vol 1 fol 285 Dustur al Islam fol 8^a Tabaqat by Ibn Qadi Shuhbah fol 156^a and Tabaqat by Ibn al Mulaqqin fol 143^b

Beginning —

الحمد لله صاحب الاحياء و محبى الاصوات الح

The first eight folios are devoted to biographical notices of Imam Shafiⁱ and his contemporary followers The alphabetical series of notices begins on fol 9^a with الاباطى

The colophon says that the work was commenced some time before A H 750=A D 1349 and was completed on the 21st of Shawwal A H 769=A D 1368

A short but useful precis of the preface which contains a detailed account of the work is given in India Office No 709 and Br Mus Suppl No 643 See also Ref No 142 Haj Khal vol iv p 143 and Brocl vol ii p 90

The present MS was transcribed from an old copy of the work which was written during the life time of the author and collated in his presence

Written in fair Naskh with the headings in red within double red ruled borders Dated A H 1312=A D 1894

A table of contents is prefixed to the work

على بن عبد الله محمد بن على بن عبد الله الرفاعي

No 774

fol 186 lines 27 size $10\frac{1}{2} \times 7\frac{1}{2}$ $7 \times 4\frac{1}{2}$

العقد المذهب في طبقات حيله المذهب

**AL-'IQD AL-MUDAHHAB FĪ TABAQĀT
HAMALAT AL-MADHĀB**

Biographies of eminent doctors of the Shafiⁱ school from the time of Imam Shafiⁱ to A H 780=A D 1378

Author, Sirâjaddîn Abû Hafs 'Umar bin 'Alî bin Ahmad bin Muhammad al-Ansârî al-Andalusî ash-Shâfi'i, better known as Ibn al-Mulaqqîn سراح الدين ابو حفص عمر بن علي بن احمد بن محمد الانصارى His ancestors were originally natives of Andalus, i.e. Andalusia in Spain, but his father, 'Alî bin 'Ahmad (d. A.H. 727=A.D. 1327), who was a well-known grammarian, settled permanently in Cairo, where our author was born on Rabî' I, A.H. 723=A.D. 1323 He gives us a short autobiography, with a detailed list of his numerous compositions, on folios 154^b-155^b He tells us that he lost his father, when he was little more than a year old His mother then married one 'Îsâ al-Magribî al-Mulaqqîn, a teacher of the Qurâ'n in the mosque of Tûlûn, after whom our author is generally called Ibn al-Mulaqqîn He compiled numerous works on various subjects, but according to the *Tabaqât ash-Shâfi'iyyah* by Ibn Qâdî Shuhbah, fol. 191^a, as well as *Al-Qabas al-Hâwî*, vol. II, fol. 3^b, a large number of these compositions were unfortunately burnt during the author's life-time He died on the 6th Rabî' I, A.H. 804=A.D. 1401 For his life and works, see *Husn al-Muhâdarah*, fol. 216^a, *Tabaqât* by Ibn Qâdî Shuhbah, fol. 191^a, *Dustûr al-I'lâm*, fol. 138^a, *Al-Qabas al-Hâwî*, vol. II, fol. 3^b, and Brock, vol. II, p. 92

Beginning —

ربنا آتنا من لدیک رحمة و هئی لنا من امرنا رشدا - الحمد لله
و سلام على عباده الدين اصطفى و الصلاة و السلام على البابادي الى
سبيل الخبر و الداعي الى التوفا و على الله و اصحابه و سلم و كرم - و بعد
فوجده حملة دائمة ان ساء الله تعالى في معرفه طبقات الساعده يجتاز على

* الفعية تحصيلها الح

The work is divided into three *Tabaqât*, the first two being subdivided, respectively, into 34 and 36 short *Tabaqât*. The notices, included in each *Tabaqah*, are arranged in alphabetical order.

Folios 156^a-186^a consist of a supplement to the same work, كتاب الدليل على طبقات المؤلف سراح الدين عمر بن الملقن, compiled by the author himself and designated *العقباء للمؤلف سراح الدين عمر بن الملقن*, arranged in alphabetical order, except that out of respect for the Prophet the names beginning with Muhammad have been placed first.

For other copies, see Berlin, No. 10039, Leyden, No. 898, Bodl., vol. II, No. 129, and Cairo, vol. V, p. 89. See also Hâj Khal, vol. IV, p. 233.

The present copy was transcribed at the instance of the founder

of the library in A.H. 1313=A.D. 1895 The scribe Sayyid Muham mad ar Rifa'i states in a note at the end that he transcribed it from a copy dated A.H. 775=A.D. 1374 and also transcribed in their proper places the subsequent additions by the author found in the margins of the said copy

Written in fair Naskh within double red ruled borders The headings are in red

A table of contents is prefixed to the work

No 775

foli 233 lines 25 size 8 x 6½ 7½ x 4½

foli 1-210^b

I

طهافت الساقعه

TABAQĀT ASH-SHĀFI'İYAH *

Biographies of eminent jurists of the Shafi'i school from the time of Imam Shafi'i (d. A.H. 204=A.D. 820) to A.H. 840=A.D. 1436

Author Abu Bakr bin Ahmad bin Muhammad bin Umar known as Ibn Qadi Shuhbāh al Asadī ابو بکر بن محمد بن عمر السہبی الشاذلی He was a great Shafi'i jurist of Syria was born in Rabi I A.H. 779=A.D. 1377 and died on the 11th Dul Qadaah A.H. 851=A.D. 1448 See Dustur al Islam fol 112^a Haj Khal vol iv p 143 and Brock vol ii p 51

Beginning —

الحمد لله الذي وضع فدر العلماء و حفظهم بمصره المحموم في

السماء العزى *

The work is divided into 29 *Tabaqah* or chronological groups The first *Tabaqah* contains notices of those persons who received their education directly from Imam Shafi'i The second comprises notices of scholars who flourished up to the end of the third century of the Hijrah Each of the remaining *Tabaqah* covers a period of twenty years Within each *Tabaqah* the names are arranged alphabetically

Copies Berlin No 10040 Br Mus No 370 Br Mus Suppl No 644 Goth No 1763 Cairo vol v p 30 Paris No 2102 Buhar No 264 and Asafiyah p 784

Written in fair Naskh with the headings in red Dated A.H. 913=A.D. 1507 *

Foll 1-126 are water-stained Foll 59 and 60 are seriously damaged Foll 118, 130 and 133 are supplied in a later hand

The title-page, as well as fol 210^b, contain the notes and signatures of the former owners of the MS The title-page also contains a short biography of the author, extracted from the *Nazm al-‘Iqyān* of Jalāladdīn as-Suyūtī (*d* A H 911=A D 1505)

fol 211^a-233^b

II

كتاب الديل و تكميلة طبعات الشافعية

KITÂB AD-DAIL WA TAKMILATU TABAQÂT ASH-SHÂFI‘IYAH.

A supplement to the same work, designated on fol 211^a
كتاب الديل و تكميلة طبعات الشافعية لابن فاضي سعيد

The author of the supplement does not reveal his name in the text, but we learn from Hâj Khal , vol iv, p 143, as well as from Al-Qabas al-Hâwî, vol 1, fol 67^a, that it was compiled by ‘Izzaddîn Hamzah bñ Ahmad al-Husainî (*d* A H 874=A D 1469), a disciple of Ibn Qâdî Shuhbah, and the author of several works

Beginning —

* الحمد لله رب العالمين و الصلاة و السلام على اشرف المرسلين الع

The supplement is arranged in alphabetical order, and is divided into six *Qism*, as follows —

I	Fol 211 ^b	القسم الأول من اسمه ناسمه
II	Fol 216 ^a	القسم الثاني من استهير نكبه
III	Fol 220 ^a	القسم الثالث من استهير بلقب
IV	Fol 222 ^a	القسم الرابع من استهير نسبته الى عديلته او بلده
V	Fol 227 ^a	القسم الخامس من استهير باب
VI	Fol 231 ^b	القسم السادس من استهير اسمه بصاحب

cl A very modern copy Written in fair *Naskh*, but with clerical errors Dated, A H 1314=A D 1896
ملحق

except

Muhamm.

For o

No 776.

vol ii, No foll 322, lines 15, size $10\frac{1}{2} \times 7$, $7\frac{1}{4} \times 4$
vol iv, p 233

The present copy of the same work, in two volumes

Vol I

From the beginning of the work up to the end of the 21st
Tabaqah

No 777

foll 257 lines and size same as above

Vol II

From the 22nd *Tabaqah* to the end of the work

Both volumes were transcribed in this library from the copy
noticed above (No 775) and are written in fair *Naskh*

Dated A.H. 1340=A.D. 1921

Scribe عالم حاد

A table of contents is prefixed to each volume

HANBALITE JURISTS AND SCHOLARS

No 778

foll 273 lines 17-19 size 13 x 9 10 x 7

طبقات الحنابلة

TABAQÂT AL-HANÂBILAH

Biographical notices of Hanbali scholars from the time of Imam
Ahmad bin Muhammad bin Hanbal (d. A.H. 241=A.D. 855) to A.H.
512=A.D. 1118

Author Abu'l Husain Muhammad bin Muhammad bin al Husain
bin Khalaf bin al Farra called Ibn Abiya la al Hanbali
محمد بن محمد بن الحسن بن حلف بن القراء المسنون روى ابن الحبلي
He was born on the 15th Sha'ban A.H. 451=A.D. 1059 and received
his early education from his father who died leaving him a boy of
seventeen years of age Our author continued his education under
Ash Sharif Abu Ja'far Abdillahi b. Ishaq (d. A.H. 470=A.D. 1077) and
acquired a profound knowledge in the Hanbali school of law Besides
the present work the following compositions of his are enumerated

in the *Tabaqât al-Hanâbilah* by Ibn Rajab al-Hanbalî (vol 1, fol 58^a) —

، المصالح في العفة 3 ، المفردات في اصول العفة 2 ، المجموع في الفروع 1
شرف الاديان و سرف الاندماج 5 ، انصاص الادلة في الرد على الفرونة الصالحة المصيبة 4
المذريدة معاوية بن ابي سعديان

He was killed on the night of the 10th Muhamriam, A.H. 526=A.D. 1131, by a party of *burglaïs*, who supposed him to be in possession of some wealth See *Tabaqât al-Hanâbilah* by Ibn Rajab, vol 1, fol 58^a, and *Mir'ât al-Janâن*, fol 307^b

Beginning —

حدىما السیح الامام الحافظ ابو العزیز العینی بن حرب بن رہبر
الحرسی قال حدیما العاصی الاوخد السعد الشہید ابو الحسن محمد بن
محمد بن الحسین بن حلف بن العراء الحدبائی رضی اللہ عنہ من بعده
وكتابه و دلک فی سنه اربع و عشرين و حمس مائة قال الحمد للہ العلی
العظم السميع الناصر الح*

The first eight folios are devoted to a genealogical table and short account of Imâm Ahmad Ibn Hanbal The work is divided into six *Tabaqât*, in the first two of which the names are arranged alphabetically, and in the rest, chronologically The last notice is that of Abû'l-Barakât Talhah bin Ahmad (*d.* A.H. 512=A.D. 1118)

Another copy of the work is noticed in *Bûhâr*, No. 265 See also *Hâj Khal*, vol iv, p. 135

An excellent and very early copy Written on thick creamy paper in beautiful *Naskh*, with vowel-points Dated Friday, the 8th *Dû'l-Qa'dah*, A.H. 637=A.D. 1240

Scribe عدد الدائم بن عبد العطيل بن محمد بن عمر العقوبي

Both the title-page and the last folio contain the notes and signatures of a number of scholars, to whom the MS once belonged or who studied from this copy A note by Hasan bin 'Alî bin 'Ubâid al-Mardâwî al-Maqdisî as-Sâlihi (*d.* A.H. 916=A.D. 1510, see *As-Suhub al-Wâbilah*, fol 46^a) on the title-page runs thus —

، الحمد لله رب العالمين - نطرة و بصحة العدد "عمر الراحي عفورة"
العقوبي حسن بن علي بن عبد بن احمد بن عبد بن ابراهيم المرداوي
المعدسی الحدبائی عامله الله ناطقه الحفی وی دی وعدة سنه سب
و سعدی و سمان مائة *

Another note dated A H 819=A D 1416 on the same title page runs thus —

الحمد لله رب العالمين انفع بالاسناد الشرى الى ملك
كانه يحمد الله و حسن نوعته بهذا الكتاب العدد العظير الى رحمة رب عمر
بن محمد بن المعدسي البصريى سقى الله عذبه و عن حمنع
المسلمين و عن والديه فى شهر سده دفع عسرة او دمان مائة لحسن الله
عاقبتها فى حسرو عاوته *

No 779

fol 149 lines 25 size $9\frac{1}{4} \times 6\frac{1}{4}$ $6\frac{1}{4} \times 4\frac{1}{4}$

طبعات الحماله

TABAQÂT AL-HANÂBILAH

Another biographical work on Hanbali scholars being a continuation of the preceding work. It is arranged chronologically and covers the period from A H 460=A D 1067 to A H 751=A D 1350 Complete in two separate volumes

Author Abu l Faraj Abdarrahman bin Ahmad bin Hasan bin Rajab as Salimi al Bagdadi al Hanbali (d A H 795=A D 1393) حس بن رجب السالمي البغدادي vol v part 1 No 281)

Vol I

Beginning —

الحمد لله رب العالمين الرحمن الرحيم فالسعى الامام العالم
المعرى رب الدنس ابو الفرج عدد الرحمن بن سهام الدنس انى العداس
احمد بن حسن بن حس رحمة الله تعالى هذا كتاب حمعنة حملته
دللا على كتاب طبعات عباد اصحاب الامام احمد للعاصي انى الحسن
محمد بن العاصى انى على الح *

The present volume ends with the account of Nasrallah bin Abdal aziz al Harrani (d A H 600=A D 1203)

For other copies see Ref No 375 Buhar No 266 and Kopr No 1115 See also Haj Khal vol iv p 135 and Brock vol ii p 107

Written in Arabian Naqâb Dated A H 1297=A D 1880
عبد الله بن محمد بن عبد الله بن فلاح البصري العصبي

No. 780.

fol. 143; lines and size same as above.

The Same.

Vol. II.

The second volume of the preceding work, beginning with the account of 'Abdalqani bin 'Abdal-Walid al-Maqdisi (d. A.H. 600=A.D. 1205) and ending with that of Muhammed bin Abi Bakr Ibn Qayyim al-Jawziyah (d. A.H. 751=A.D. 1350).

Written in the same hand as the above. Latrae are found on fol. 19, 21, 72, 182, 1031, and 1032.

No. 781.

fol. 194; lines 16; size $10\frac{1}{2} \times 6$; $8\frac{1}{2} \times 4\frac{1}{2}$.

Another copy of the same work, in four volumes.

Vol. I.

Beginning like the first volume of the preceding copy and ending with the account of 'Abdal-Tahabb ibn 'Abdal-Walid ash-Shibazi (d. A.H. 538=A.D. 1144).

No. 782.

fol. 238; lines and size same as above.

Vol. II.

Beginning with the account of Muhammed bin 'Abi as-Saffar (d. A.H. 538=A.D. 1144) and ending with that of Nasrullah bin 'Abdal-az-Zirri al-Hanafi (d. A.H. 800=A.D. 1398).

No. 783.

fol. 237; lines and size same as above.

Vol. III.

Beginning with the account of 'Abdalqani bin 'Abdal-Walid al-Maqdisi (d. A.H. 600=A.D. 1205) and ending with that of Ahmad bin 'Isa al-Maqdisi (d. A.H. 643=A.D. 1243).

No 784

full 181 lines and size same as above

Vol IV

Beginning with the account of Yahya bin Ali al Faradi (*d* A H 643=A D 1246) and ending with that of Ibn Qayim al Jawziyah (*d* A H 751=A D 1350)

All the above four volumes were transcribed by **محمود عالم** the
scribe of this library in A H 1338=A D 1919 Fair Naskh

No 785

fol 170 lines 29 size $11\frac{1}{3} \times 8\frac{1}{4}$ $9\frac{1}{3} \times 5\frac{1}{4}$

السبت الاولى لـ صواريخ الحمدانية

AS-SUHUB AL-WÂBILAH 'ALÂ DARÂ'IH AL-HANÂBILAH

A biographical dictionary of Hanbali scholars who flourished from A H 751=A D 1350 down to the author's time

Author Muhammad bin Abd'Allah bin Ali bin Usman bin
محمد بن عبد الله بن علي بن عمّان بن محمد بن حموده
العندي العبدلي

A short life of the author Muhammad an Najdi has been inserted by his pupil Salih bin Abdallah bin Ibrahim at the end of the present copy where it is stated that he was born at Unazrah (a village in Najd) in A H 1236=A D 1820 studied under Qadi Abdallah bin Ubaidarrahman called Aba Butam (d A H 1282=A D 1865) and made a pilgrimage to Mecca where he completed his education under Muhammad bin al Hudaibi (d A H 1261=A D 1845) He also visited Yemen Syria Egypt Mesopotamia and Nabulus where he made the acquaintance of the eminent Hanbali scholars of the time and collected materials for the present work He held the post of Mufti at Mecca and died at Taif on the 12th Sha'ban A H 1295 =A D 1878

Beginning —

احمد بن عيسى مفتاح العلماء و حعلمهم الامام الحسن

In the preface the author points out that Zainuddin Abdurrahman al-Ulaumi (*d* A.H. 927=A.D. 1521) compiled a supplement to

the *Tabaqât* of Ibn Rajab al-Hanbâlî (No 779 above), which contained biographical notices of those Hanbâlî scholars who flourished from A H 751=A D 1350 to A H 927=A D 1521, and that since then no biographical work on the Hanbâlî scholars of the subsequent period had been compiled. He states further that, since Al-'Ulaîmî's work was neither exhaustive nor commonly available, he had thought it desirable to begin the present work from A H 751=A D 1350, carrying it down to his own time. Amongst the numerous sources for his work, he mentions the very copy of the *Mu'jam* of Ibn Fahd, bearing an autograph note of the present author, which has been described in this catalogue (see No 727 above).

ابراهيم بن احمد بن عبد الحادى بن عبد الحميد
يوسف بن يحيى بن مرجعي بن يوسف الطور كرمي المقدسى الصالحي
There follows a short list of names of those whom the author had found incidentally mentioned in certain books, but concerning whom he could trace no biographical details. The work ends with a chapter containing notices of female scholars, beginning with آسية بنت محمد دسواني and ending with ابراغيم الدمشقى

The work was completed at Mecca on the 12th Jumâdâ II, A H. 1288=A D 1871 as stated in the following lines at the end —

وَدِ ابْنَيَةِ دُلَّالٍ مِنْ الْمَسُودَةِ النَّافِعَةِ حَامِدَ الْأَحْمَرَ الرَّاحِي لِطَفِ رَهْ
الْعَلَى عَدَدِ مُحَمَّدِ دِنْ عَدَدِ اللَّهِ دِنْ حَمَدَ الْكَعْلَى مَعْتَى الْكَعْلَى مَكَاهَ
الْمَسْرُوفَةَ وَ دَلِيلَ نَعْدَ صَلَّاهُ الطَّبَرِ مِنْ يَوْمِ الْاَحَدِ يَانِي عَسْرَ
حَمَادِي الْأَحْرَةِ مِنْ سَهْوَرَ سَهْوَرَ ١٢٨٨ حَتَّمِيَ اللَّهُ عَلَى حَمْدَ الْمُسْلِمِينَ سَخْدَرَ
وَ دَلِيلَ سَخْلَوَتِي مَدْرَسَةَ الْوَرِيرِ مَحَمَّدَ يَاشَا فِي حَادَبَ دَابَ الْوَرِيرَةَ مَكَاهَ
الْمَسْرُوفَةَ *

The present copy was transcribed at Mecca, from the author's autograph copy

Written in Arabian Naskh. Dated, A H 1319=A D 1900

PHYSICIANS

No 786

foli 234 lines 27 size 12×7¹ 9×4¹

عنوان الاسماء في طبعتات الاطباء

‘UYŪN AL ANBĀ’ FĪ TABAQĀT AL-ATIBBĀ’

A well known work containing lives of eminent physicians from the earliest time down to A H 652=A D 1254

Author Muwaffaqaddin Abu l Abbas Ahmad bin al Qasim commonly known as Ibn Abi Usibah as Sa di al Khuzraji موفى الدر ابو العباس احمد بن العاص السهري ربانى اى اصبعه السعدي الحزراوى He was born in Cairo towards the end of the 6th century of the Hijrah studied in Syria under several eminent physicians in A H 634=A D 1236 was given the post of chief physician of the Nuriyah hospital at Damascus and was subsequently appointed medical adviser to Amir Izzaddin Aïdamir bin Abdallah the chief of Sarkhad He died in A H 668=A D 1270 See Iktifa al Qunu p 10^a and Brock vol 1 p 325

Beginning —

الحمد لله ناصر الامم و مهسر الرؤم ياعي الجسم و مدرء السقم البح

The contents of the work are described in Berlin No 10 058 See also Br Mus Suppl No 647 Curo vol v p 92 Rampur p 642 and Huj Khal vol iv p 288

The work has been edited and published by A Muller Konigsberg A D 1884 and was reprinted in Cairo A H 1300

Written in fair Nastaliq within red and blue ruled borders The headings of the chapters and the first word of each article are written in red and repeated in the margins in bold Nasikh Dated A H 1267=A D 1851

The first folio is inserted in a later hand after which one or two folios seem to be wanting Lacunae are found on foll 3^b 58^b 100 154^b 162 171^b 178 and 181^b

A fly leaf at the end contains a biographical sketch of Hakim Muhammad Kuzim of Delhi(d A H 1149=A D 1736)

LEXICOGRAPHERS AND GRAMMARIANS

No. 787.

foll 181, lines 11, size $8 \times 5\frac{1}{2}$, $6 \times 3\frac{1}{2}$

نُزْهَةُ الْلِبَاءِ فِي طَبِيعَاتِ الْأَدْبَارِ

NUZHAT AL-ALIBBÂ' FI TABAQÂT AL-UDABÂ'.

Biographies of lexicographers and grammarians from 'Alî, the fourth Caliph, down to A H 542=A D 1147 arranged in chronological order

Author Kamâladdîn Abû'l-Barakât 'Abdarrahmân bin Muham-mad bin 'Ubaidallâh bin Abî Sa'id al-Anbâîi الرّحْمَنُ بْنُ مُحَمَّدٍ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي سَعِيدِ الْإِسْمَارِيِّ He was born at Anbâr (a village about ten miles from Bagdâd) in Rabî' II, A H 513=A D 1119, came to Bagdâd in his early youth, and settled permanently there. He studied in the Nizâmîyah college, and attained a profound knowledge of philology, in which branch he produced several valuable works. In his old age, he renounced worldly society and devoted his time to study and prayer. He died on the 9th Sha'bân, A H 577=A D 1181. See Bugyat al-Wu'ât, fol 237^a, Tabaqât by Ibn Qâdî Shuhbah, fol 56^a, Tabaqât by Al-Isnawî, fol 22^b, Tabaqât by Ibn al-Mulaqqîn, fol 110^a, Tabaqât al-Kubâ' by As-Subkî vol v, fol 259^a, Mir'ât Al-Janâñ, fol 347^a, and Ibn Khallikân (De Slane's translation), vol ii, p 95

Beginning —

* الحمد لله رب العالمين رب الناس الذي علمه العان الح

The work ends with the life of the author's teacher, Hibatallâh bin 'Alî, called Ibn ash-Shâjârî (d A H 542=A D 1147)

Another copy of the work is noticed in Râmpû, p 649. See also Hâj Khal, vol vi, p 322, and Brock, vol 1, p 282

The work has been lithographed in Cairo, A H 1294

Written in fair Naskh, within red and blue ruled borders. The headings are repeated in the margins in red

Dated, A H 1314=A D 1896

Scribe. فاسق علي حمود ابراهيم

No 788

foll 364 lines 19 size $9\frac{1}{2} \times 6\frac{1}{4}$ $6\frac{1}{2} \times 4\frac{1}{2}$

نَهْ دِ الْوَعَادَ فِي طَبَعَاتِ الْلُّغَوْنِ وَالْمَحَاجَةِ

BUGYAT AL-WU'ÂT FI TABAQÂT AL-LUGAWIYÎN WAN-NUHAT

A biographical dictionary of lexicographers and grammarians by Jalaladdin as Suyuti (d A H 911=A D 1505) See Lib Cat vol v part 1 No 123

Beginning —

الحمد لله حالی الوجود و معدمه و مایم الفصل و ملهمة الحج

We are told in the preface that the author first of all in A H 868=A D 1463 compiled an extensive biographical dictionary in seven volumes of lexicographers and grammarians of which he produced an abridgment at the time of his visit to Mecca in the following year. The present work is a further abridgment containing notices of only those lexicographers and grammarians whose names occur in another work of the author's entitled *الغص* which is a glossary of the well known work on grammar entitled *معنی اللسان* by Ibn Hisham (d A H 761=A D 1360)

The work was completed in Ramadan A H 871=A D 1466
 Copies Br Mus Suppl No 649 Cairo vol v p 19 Kopr No 1117 Brill Hout ma No 211 Berlin No 10 062 Wien No 1175 Br Mus No 1644 Yeni No 873 Rampur p 626 and Buhar No 268 See also Haj Khal vol iv p 151 and Brock vol ii p 156

The work has been printed in Egypt A H 1311

Written in fair Naskh with the headings in red Dated the 8th Rabi I A H 924=A D 1518

Be it noted several large gaps on foll 264 291 and 334 there are short lacunae on foll 63 132 198 254 264 283^b 326^b 346 and 362^bThe title page contains a seal bearing the inscription
سُلَيْمَانُ بْنُ عَلَى مُوسَى الدَّاهِدِيِّ مُوسَى مُوسَى

POETS.

No 789.

foll 172, lines 22-24, size $8\frac{1}{2} \times 6\frac{1}{4}$, $6\frac{1}{4} \times 4\frac{1}{4}$

طبعات السعراة

TABAQÂT ASH-SHU'ARÂ'.

A work containing biographical notices of 198 eminent poets, who flourished from the pre-Islamic period down to the beginning of the third century of the Hijrah, with quotations from their poems

Author Abû Muhammad 'Abdallâh bin Muslim bin Qutaibah ad-Dînawarî ابو محمد عبد الله بن مسلم بن قتيبة الدنوري

The author, who was a grammarian and philologist of eminent talent, was born in Bagdâd (or, according to some, at Kûfah) in A H 213=A D 828 Having served for some time as a Qâdî at Dînawar, he came to be known by the surname of Dînawarî He died in Bagdâd, A H 276=A D 889 For the life and the works of the author, see Mîrât al-Janâñ, fol 172^a, Dustûr al I'lâm, fol 112^b, Nuzhat al-Alîbbâ', fol 101^c, Bugyat al-Wu'ât, fol 228^d Ibn Khâlikân (De Slane's translation), vol ii, p 22, and Brock vol i p 120.

Beginning —

قال ابو محمد عبد الله بن مسلم بن قتيبة هذا كتاب الفتنه وفي السعراة احبرت وده عن السعراة و اصحابهم و اعدائهم و احوالهم في اشعارهم الحج *

The biographical notices are preceded by a useful introduction, dealing with the various classes and beauties of Arabic poetry

For other copies, see Berlin, No 7394, and Cairo, vol v, p 79
See also Hâj Khal, vol iv, p 144

The work has been printed in Leyden, A D 1875, and subsequently in Egypt in A H 1332

Written in fair Naskh, with several short lacunae which, according to the scribe's statement at the end, were found in the original copy

Dated, A H 1314=A D 1896

Scribe على بن السيد محمد الرفاعي

No 790

fol 615 lines 25 size $8\frac{1}{2} \times 6\frac{1}{2}$ 8x41

كتاب الأعاني

KITÂB AL-AGÂNÎ

A well known work containing biographical notices of singers and poets from the earliest period down to the author's time with copious quotations from their works divided into 21 parts

Author Abu'l Faraj Ali bin al Husain bin Muhammad bin Ahmad al Umawi ابى الفرج علی بن الحسین بن محمد بن احمد الوماوى Born at Isfahan in A H 284=A D 897 he eventually settled in Bagdad and became one of the most distinguished scholars of that city. He was specially well acquainted with the pre Islamic history of the Arabs and their tribal genealogy. He died on the 4th Du'l Hijjah A H 356=A D 967 See Yaqut vol v p 149 Mirat al Janan fol 216^a Dastur al Ijam fol 9 Ibn Khallikan (De Slane's translation) vol ii p 219 and Nicholson's Literary history of the Arabs p 347

Beginning —

الحمد لله حمد و ملوده على نعمه حاصد و على سائر الانباء

عامه الحمد *

We learn from Haj Khal vol i p 366 that the author spent fifty years in collecting materials for the present work which is not only the earliest but by general admission the best of its kind. It was presented to Saifuddawlah bin Hamdan the ruler of Aleppo (A H 333-356=A D 944-967) who rewarded the author with one thousand dinars

The present copy consists of twenty parts the twenty first being wanting

For other copies see Br Mus Suppl No 650 Brill Houtsma No 121 and Rampur p 578 See also Brock vol i p 146

Twenty parts of the work were printed in Bulaq A H 1280 and the last or twenty first part was published by Brunnow Leyden A D 1888 The complete work has been reprinted in 21 vols Cairo A H 1323

Written in fair minute Nashâh with the heading in deep red
Dated the 3rd Jumada I A H 1100=A D 1688

عبد الرسول بن سعيم عبد العادر بن سعيم حسام الدين الامروري

لسان السلطان محمود الدولة مصطفى محمد صدر على حمل بهادر
The title page contains a seal bearing the inscription dated A H 1277=A D 1860

No. 791.

foll 159, lines 17, size 8×6 , 7×5

ينية الدهر

YATIMAT AD-DAHR.

يَتِيمَةُ الْدَّهْرِ فِي مَحَاسِنِ أَهْلِ الْعَصْرِ
A fragment of the well-known work, entitled مَحَاسِنِ أَهْلِ الْعَصْرِ, containing biographical notices of eminent poets, with specimens of their compositions

Author Abū Mansūr 'Abdalmalīk bñ Muhammād bñ Ismā'īl
as-Sa'álībī ابْو مَنْصُورِ عَدَدِ الْمَلَكِ بْنِ مُحَمَّدِ بْنِ إِسْمَاعِيلِ الْعَالَمِي

The author, As-Sa'álībī, a standard authority in Arabic philology, was born at Nisīpūr in A H 350=A D 961, and died in A H 429=A D 1038. For his life see Dustūr al-I'lām, fol 28^b, and Ibn Khalīkān (De Slane's translation), vol II, p 129. See also Mir'āt al-Janān, fol 253^b, where it is stated that his death took place in A H 430=A D 1039.

The entire work consists of four *Qism*, each of which is subdivided into several parts. The present fragment contains a portion of the first *Qism* only, extending from Chapter IV, which treats of the poets of Syria, to Chapter X, which treats of the poets of Mawsil.

Copies Br Mus Suppl, No 1110, in Paris, Nos 3308-12, Goth, No 2127, Berlin, Nos 7401-6, and Asafiyah p 344. See also Brock, vol I, p 284, and Hāj Khal vol VI, p 508.

Written in old *Naskh*, with vowel-points. Slightly worm-eaten. Not dated, apparently, 16th century.

The complete work, of which the present MS is a fragment, has been printed in four volumes at Damascus, A H 1302.

No 792.

foll 133, lines 17, size $11\frac{1}{4} \times 7\frac{1}{4}$, $7\frac{1}{2} \times 4$

دَمْجَةُ الْعَصْرِ وَ مَعْرَةُ أَهْلِ الْعَصْرِ

DUMYAT AL-QASR WA 'USRAT
AHL AL-'ASR.

Another work on the lives of the poets, being a continuation of the preceding work.

Author Ali bin Abi Ali al Hasan bin Ali bin Abi t Tayyib al Bakharzi على بن أبي علي الحسن بن على بن أبي الطيب البخاري He was a native of Bakharz (a tract of country near Nisapur) and was himself an illustrious poet as well as a distinguished prose writer He was murdered at Bakharz in an assembly on the occasion of a pleasure party in A H 467=A D 1075 See Yaqut vol v p 121 Al Ansab by As Samani fol 57^b Miratal Jannan fol 265^b Tabaqat by Al Isnawi fol 42^b Tabaqat by Ibn al Mulaqqin fol 31^a Tabaqat al Kubra by As Subki vol iv fol 227 Dustur al Ilam fol 16^b and Ibn Khallikan (De Slane's translation) vol ii p 323

The present copy has no preface It begins immediately with the heading of the first chapter **القسم الأول في طباعaldo و الحمار**

The contents of the work have been described in Berlin No 7409 See also Wien Nos 366-8 Goth No 2128 Paris No 3313 Br Mus No 573 Brock vol i p 252 Huj Khal vol iii p 238

Written in bold Nashki within double red and blue ruled border
Dated A H 1293=A D 1876

Scribe طبر حسن

The title page contains a short biographical notice of the author extracted from Ad Dahabi's كتاب العبر بالختار السر من عمر

No 793

fol 254 lines 23 size 10×6 7½×3½

ربحان الأراء و رهبة الحياة الدنيا

RAIHĀNAT AL-ALIBBĀ' WA ZAHRAT AL-HAYĀT AD-DUNYA

Biographical notices of poets who flourished in the author's time

Author Shihabiddin Ahmad bin Muhammad bin Umar al Khafaji al Misri سهاب الدين احمد بن محمد بن عمر الخفاجي المصري He was born in Cairo where he was brought up and educated under the direct care of his father In a short autobiography at the end of the present work he gives us a detailed account of his education and literary pursuits From this we learn that after the early education which he received from his father he completed his studies under the following eminent scholars in the various branches of learning named below viz in grammar rhetoric and logic under his maternal uncle the Sibawayh of his time Abu Bakr al-Shanwini (d A H

1019=AD 1610), in Hanafite and Shâfi'iite jurisprudence under Shaikh al-Islâm Muhammad at-Ramli (*d* A.H. 1004=AD 1595), and under a scholar, known as the 'Shâfi'i of his time,' Nûraddin Ali az-Ziyâdî (*d* A.H. 1024=AD 1615), in Hadis under 'Ali bin Gânim al-Maqdisi (*d* A.H. 1004=AD 1595), and in other subjects under Muhammad as-Sâlihi (*d* A.H. 1039=AD 1629). He also received lessons in medicine from Dâ'ûd al-Basîr (*d* A.H. 1008=AD 1599). After completing his education our author made a pilgrimage with his father to Harrâmaim, and afterwards, in A.H. 1020=AD 1611, he proceeded to Constantinople where he joined the state service and held the post of Qâdi in Romania. Sultân Murâd IV (A.H. 1032-1049=AD 1623-1640), being impressed by his ability promoted him to the post of Qâdi of Salomia, where he remained for a long time and attained much prosperity. Later on he was appointed a Qâdi in Egypt but, for some reason, was dismissed from that post. The grand Muftî Yahyâ bin Zikurîyâ (*d* A.H. 1053=AD 1643) at Constantinople whether our author now took himself, had been greatly annoyed by certain unflattering reference to himself in the present work, and at first refused to receive him, but later on he became favourably disposed towards him, and our author was reinstated as Qâdi in Egypt where he spent the last days of his life and wrote several valuable works. He died on Tuesday, the 12th Ramadan, A.H. 1069=AD 1659. For the author's life and works, see Khulâsat al-Asâr vol. i p. 331, 'Iqd al-Jawâhir fol. 187^a, 'Iktîfî' al-Qunû p. 351 Dustûr al-I'lâm, fol. 43^a, Brock, vol. ii, p. 285, and Hadâiq al-Hanafiyah p. 415.

Beginning —

* حمدًا لمن شرح عيون المصادر في رباعي المعم الْجَعْلِ

The work is divided into four *Qism*, the first dealing with the poets of Syria, the second with the poets of Magrib, the third with the poets of Mecca, and the fourth with the poets of Egypt.

For other copies, see Bull-Houtsma, No. 83, Paris No. 2134 B1 Mus Suppl., No. 1123, Cano, vol. iv, p. 259, Râmpûn, p. 594, and Ayâ Sûfiyah, No. 4021. See also Hâj Khal, vol. iii, p. 524.

The work has several times been printed in Egypt viz. in A.H. 1273, 1295 and 1306.

Written in Naskh, within double red-ruled borders. Some of the headings are written in light green, and the others in red.

Dated, the 15th Jumâdâ II, A.H. 1102=AD 1691

محمد التركماني المالكي

لسان السلطان محمود الدولة محمد صدر على حاكم بادار A seal bearing the inscription لسان السلطان محمود الدولة محمد صدر على حاكم بادار, dated A.H. 1277=AD 1860, is found on the title-page

No 794

foll 428 lines 15 size $7\frac{1}{4} \times 5$ $4\frac{1}{4} \times 3$

The Same

Another copy of the same work Defective at the beginning
 It opens abruptly thus —

ام ومه عصى عصى في دار اصحابها وفي ملخص موسى

Written in full Naskh within double red ruled borders Dated
 A H 1091=A D 1671

No 795

foll 301 lines 27 size 10×6 $7\frac{1}{4} \times 3\frac{1}{4}$

سلاطنة العصر في مهاتم العصر

SULÂFAT AL-'ASR FI MAHÂSIN A'YÂN AL-'ASR

Biographical notices of the poets who lived in the 11th century
 of the Hijrah with specimens of their compositions

Author Sadraddin Ali bin Ahmad bin Muhammad Ma sum bin
 Ibrahim al Madani *ash Shirizi* known as As Sayyid Ali Khan
 صدر الدین علی بن احمد بن محمد معصوم بن ابراهیم المدائی السیری
 بالسند علی حائل

The author Sayyid Ali Khan whose grandmother belonged to
 the royal Safavid family of Persia was born at Medina on the 15th
 Jumada I A H 1052=A D 1642 He received his education from
 the learned men of Mecca and Medina In A H 1068=A D 1657 he
 came to Golconda (India) to join his father who had married the
 daughter of Abdallah Qutub Shah of Golconda (A H 1020-1083=
 A D 1611-1672) and had settled there Suffering ill treatment at the
 hands of Abu l Hasan Shah (A H 1083-1098=A D 1672-1687) our
 author with his whole family fled to the court of Aurangzib who was
 then at Burhanpur Aurangzib received him with marks of honour
 and conferred upon him the title of Khan and the command of 15 300
 horsemen and he held several distinguished posts under that
 Emperor He subsequently made a pilgrimage to Mecca Medina and
 other holy places Afterwards he went to Isfahan to the court of
 Sultan Husun Safawi the king of Persia (A H 1105-1135=A D

1694–1722), but as the Sultân did not show any marked favour towards him, he went to Shîrâz, the native place of his ancestors, and spent his last days there as a professor of the Madrasah Mansûrîyah. He compiled several useful works, and died in A H 1117=A D 1705. See Subhat al-Marjân, p 85, and Nasamat as-Sahar, vol II, fol 77^a.

Beginning —

يَا مَنْ أَوْدَعَ حَوَافِرَ الْكَلْمَ حَعَائِنَ السَّعَادِ الْعَ

The work was completed on the 7th Rabî' II, A H 1082=A D. 1071 It is divided into five *Qism*, which have been fully described in Berlin, No 7418. See also Br Mus No 1647, Wien, No 409, Âsafîyah, p 338, Bûhâr No 270, Kashf al-Hujub, fol. 83^b, and Brock, vol II, p 421.

Written in ordinary Naskh, with the headings in red. Dated, A H 1110=A D 1699.

The title-page and the last folio contain seals of Amjad 'Alî Shâh, (A H 1258–1263=A D 1842–1847), Nasîraddîn Haidar (A H 1243–1253=A D 1827–1837) and Wâjid 'Alî Shâh (A H 1263–1273=A H 1847–1856), the rulers of Oudh.

No. 796

foli 252, lines 24, size $8\frac{1}{2} \times 6\frac{1}{2}$, $6 \times 3\frac{1}{3}$

فِسْدَ السُّحْرِ فِي مِنْ تَشْعِ وَ شَعْرٍ

**NASAMAT AS-SA'HAR FÎ MAN
TASHAYYA' WA SHA'AR.**

A biographical dictionary of the Shî'a poets, from the earliest times down to the author's age, complete in two separate volumes.

Author Dîyâ'addîn Abû Ishâq Yûsuf bin Yahyâ bin al-Husain bin al-Mu'ayyad-billâh al-Hasanî as-San'âni صَادِ الْدِينُ ابْو اسْحَاقِ يُوسُفُ بْنُ يَاهْيَةَ بْنُ الْحُسَيْنِ بْنُ الْمُعَيَّدِ بْلَهِ الْهَسَانِيَّ الصَّنَاعِيَّيِّ

The author, who belonged to the Zâidî sect, was the son of Yahyâ bin al-Husain (*d* A H 1090=A D 1679, see the present work, vol II, fol 234^b), a nobleman of San'â. The author was born in A H 1080=A D 1669, as we know from a reference in vol II, fol 238^b, which tells us that his father made a pilgrimage to Mecca in A H 1087=A D 1676, when he (the author) was a boy of only seven years of age. The date of his death cannot be traced.

Vol I

Beginning —

الحمد لله الذي أسرى نبيه صلى الله عليه وسلم من أربع كباتن المطروم و
جعلهم عصابة لخاتمه الذي حمله بالسعناد والعصعص في سفر مسروقون العج

We are told in the preface that except for one or two poets of the Kaisaniyah sect and a few Sunni poets who had shown especial regard for Ali and his descendants and have been dealt with incidentally the work contains exclusively lives of those poets who belonged to the Imamiyah the Isma'iliyah and the Zaidiyah sects

The present volume contains lives of the following poets —

- 1 Abu'l Abbas Ibrahim bin al Abbas as Suli (*d* A.H. 243=A.D. 857) fol 3^b
- 2 Abu'l Hasan Ibrahim bin Ahmad al Yafi (*d* A.H. 1110=A.D. 1699) fol 8^b
- 3 Imam Abu'l Hasan Ibrahim bin Abdallah al Hasani al Hijazi (*d* A.H. 140=A.D. 762) fol 14
- 4 Abu Ishaq Ibrahim Ibn Harmah (*d* A.H. 150=A.D. 767) fol 18^b
- 5 Abu'l Qasim Ahmad bin Muhammad al Jazari as Sanawbari fol 22^b
- 6 Ahmad bin 'Abdul Husain Badi' azzaman al Hamadani (*d* A.H. 398=A.D. 1008) fol 26
- 7 Abu'l Raqa maq Ahmad bin Muhammad al Antaki (*d* A.H. 399=A.D. 1009) fol 31
- 8 Ahmad bin Muhammad ad Darimi al Misri commonly called An Nami (*d* A.H. 399=A.D. 1009) fol 34^b
- 9 Ahmad bin Muhammad ar Rassi (*d* A.H. 345=A.D. 956) fol 37
- 10 Ahmad bin Munir bin Ahmad bin Muflihi at Tarabulusi (*d* A.H. 548=A.D. 1153) fol 38^b
- 11 Abu'l Tavyib Ahmad bin Husain al Mutanabbi (*d* A.H. 354=A.D. 965) fol 41^b
- 12 Ahmad bin al Hasan bin al Mutahhar bin Muhammad al Hasani al Turmuzi fol 48^a
- 13 Ahmad bin al Husayn bin al Mansur billah al Hasani a Sanani (*d* A.H. 1092=A.D. 1681 see Khulasat al Asar vol 1 p 180) fol 51
- 14 Shamsiddin Abu Muhammad Ahmad bin al Hasan bin Ahmad al Kawkabi a Sanani (*d* A.H. 1080=A.D. 1669) fol 54
- 15 Ahmad bin al Husain bin Abdallah ar Ruqaihi a Sanani fol 60

16 Ahmad bin Ahmad bin Muhammad al-Hasanî al-ÂNîsî (*d* A H. 1119=A D 1707), fol 61^b

17 *'Khâlfah Abû'l-'Abbâs* Ahmad an-Nâsîr-lidînallâh al-'Abbâsî (A H 575-622=A D 1180-1225), fol 64^a

18 *Khalîfah Abû'l-'Abbâs* Ahmad al-Mu'tadid-billâh (A H 279-289=A D 892-902), fol 67^b

19 *Abû'l-'Alâ* Ahmad bin 'Abdallâh al-Ma'arri (*† d* A H 439=A D 1047), fol. 69^a

20 Al-Qâdî ar-Rashîd Ahmad bin al-Qâdî ar-Rashîd 'Alî al-Gassânî al-Aswânî (*d* A H 563=A D 1167), fol 75^a

21 Qâdî Shamsaddîn Ahmad bin al-Qâdî Badraddîn Muham-mad al-Hâimî, fol 77^b

22 As-Sayyîd Abû 'Alî Ahmad bin Muhammad al-Hasanî al-Yamanî al-ÂNîsî, fol 80^b

23 Ahmad bin Nâsîr bin 'Abdalhaqq as-San'âni, fol 82^a

24 Qâdî Ahmad bin Sa'daddîn al-Maswâri (*d* A H 1079=A D 1668), fol 85^a.

25 Al-Mu'ayyad-billâh Abû'l-Husain Ahmad bin al-Husain al-Hasanî (*d* A H 421=A D 1030), fol 87^a.

26 Ahmad bin Muhammad al-Hijâzî, fol 88^a

27 Mîrzâ Abû 'Alî Ahmad bin Muhammad bin Ma'sûm al-Hasanî (*d* A H 1085=A D 1674), fol 92^a

28 Abû Muhammad Ishâq bin al-Mahdî Ahmad bin al-Hasan bin al-Mansûr-billâh al-Qâsim bin Muhammad bin 'Alî al-Hasanî al-Yamanî, fol 93^a

29 As-Sâhib Abû'l-Qâsim Ismâ'il bin Abî'l-Hasan Ibn 'Abbâd at-Tâlaqânî (*d* A H 385=A D 995), fol 95^a

30 Abû'l-Hasan Ismâ'il bin Abî Yahyâ Muhammad bin al-Hasan, fol 101^b

31 Abû Hâshîm Ismâ'il bin Muhammad, called As-Sayyîd al-Kûfî (*d* A H 173=A D 789), fol 104^a.

32 Abû't-Tâhir al-Mansûr Ismâ'il bin al-Qâsim-biamrillâh al-Ismâ'ilî (*d* A H 341=A D 953), fol 112^b.

33 Abû'l-Walid Ashja' bin 'Umar as-Sulamî, fol 113^b

34 Aîman bin Harîm bin Fâtik al-Asadî, fol 120^a

35 Abû Muhammad Barakât bin al-Hasan, Sharîf of Mecca (*d.* A H 859=A D 1455), fol 121^a

* The author curiously tells us that this 'Abbâsid Caliph had professed the Imâmiyah belief regarding *Imâmat*, and that he had proclaimed himself to be a *Na'ib* of the hidden Imâm, al-Mahdî

† The date seems to be incorrect According to Ibn Khallikân (De Slane's Translation), vol 1, p 96, Bugyat al-Wu'ât, fol 105^a, and Mîrât al-Janâ, fol 257^a, Abû'l-'Alâ al-Ma'arri died in A H 449=A D 1057

36 Abu Wuhaib Bahlul bin Amr as Şairafı fol 122^b

37 Abu l Husain Tajaddawlah bin as Sultan Abi Shuja Adudaddawlah Khusraw bin Ruknaddawlah bin Buwaih ad Dailami fol 124^b

38 Al Amir Abu Ma'add Tamim bin al Mu'izz bin al Mansur bin al Mahdi al Hasani (*d* A.H. 374=A.D. 984 see Mirat al Janan fol 227^a) fol 126^a

39 Abu Yahya Tamim bin al Mu'izz bin Badis (*d* A.H. 501=A.D. 1108) fol 128^b

40 Majdalmulk Abu l Fadl Ja'far Ibn Shamsalkhilafah (*d* A.H. 622=A.D. 1225) fol 130^b

41 Ja'far bin al Mutahhar bin Muhammad al Jurmuzi (*d* A.H. 1096=A.D. 1685) fol 134^b

42 Tajaddin Ja'far bin Muhammad bin Zakiaddin called Ibn Ma'zah (ابن مازه) fol 137^b

43 Abu l Fadl Ju'aifaran bin Ali bin Aşgar bin as Sarı bin Abdarrahman al Anbari fol 138^b

44 Abu Firas al Haris bin Abi l Ala Hamdan bin Hamdun ash-Shami (*d* A.H. 357=A.D. 968) fol 141^b

45 Abu l Husain al Hasan bin al Husain bin al Mansur billah Abi Muhammad al Qasim bin Muhammad al Hasani as Sanani fol 145^a

46 Qadi Sharafaddin al Hasan bin al Qadi Ali bin Jâbir al Khawlanî (*d* A.H. 1079=A.D. 1668) fol 149^a

47 Abu Muhammad al Hasan bin Muhammad bin Harun al Ardî al Muhallabi (*d* A.H. 352=A.D. 963) fol 154^a

48 Abu Nuwas al Hasan bin Hani (*d* A.H. 196=A.D. 811 see Mirat al Janan fol 117^b) fol 155^b

49 Ash-Shaikh al Majid Abu Ali al Hasan bin Abdassamad al Asqalani (*d* A.H. *432=A.D. 1040) fol 160^a

50 Ad Da'i al Hasan bin Idris bin Ali bin al Husain bin Idris bin al Hasan bin Abdallah bin Ali called Al Anf fol 160^b

51 Qadi Sharafaddin al Hasan bin Ahmad al Haimi fol 163^b

52 Shamsalmahasin Abu Ahmad al Hasan bin al Mutahhar bin Muhammad al Hasani al Jurmuzi (*d* A.H. 1100=A.D. 1688) fol 165^a

53 Al Mansur billah Abu Muhammad al Hasan bin Badraddin fol 168^b

54 Hasan bin Abdallah bin Mahdi bin al Qasim bin Mahdi bin Abdallah al Hasani as Şanani, fol 170^b

The date seems to be incorrect. According to Ibn Ihalikân (De Slane's Translation) vol 1 p 37 A.H. Shaikh al Majid died in A.H. 48 =A.D. 1089

55. Abû Ismâ'îl al-Husain bin 'Alî at-Tugrâ'î (*d* A H 518=A D 1124), fol. 172^b

56. Abû 'Abdallâh al-Husain bin Ahmad bin Muhammad bin Ja'far bin Muhammad bin al-Hajjâj al-Kâtib, fol 176^a

57. Abû'l-Qâsim al-Husain bin 'Alî bin al-Husain bin 'Alî bin Muhammad al-Wazîr al-Magribî (*d* A H 418=A D 1027), fol 180^b

58. Husain bin 'Alî bin Hasan al-Husainî al-Madani, called Ibn Shadqam, fol 183^b

59. Husain bin 'Alî bin Mûsâ al-Khayyât as-San'ânî, fol 184^b

60. Husain bin 'Abdalqâdir bin an-Nâsir bin 'Abdarrabb bin 'Alî bin Shamsaddîn al-Hasanî al-Kawkabâni (*d* A H 1112=A D 1700), fol 187^a

61. Abû Muhammad al-Husain bin 'Alî bin al-Mutawakkil-'alallâh, fol 191^a

62. Husain bin Muhammad bin Sha'bân al-Jahhâfi, fol 192^b

63. Abû 'Abdallâh al-Husain bin al-Mutahhar bin Muhammad al-Jûrmûzî, fol 193^b

64. Husain bin 'Abdassamad al-'Âmulî, fol 195^a

65. Husain al-Wâdî (*d* A H 1080=A D 1669), fol 197^a

66. Abû Muhammad Haïdar Âgâ bin Muhammad ar-Rûmî al-Yamanî, fol 198^b

67. Abû'l-A'azz Dubais bin Saifaddawlah (*d* A H 529=A D 1135), fol 203^b

68. Darwîsh bin Muhammad at-Tâlû'î (*d* A H 1014=A D 1605, see Khulâsat al-Asar, vol II, p. 149), 204^b

69. Dir'bil bin 'Alî al-Khuza'î (*d* A H 246=A D 860), fol 207^b

70. Abû'l Mutâ' Dû'l-Qarnain bin Hamdân Wajîhaddawlah (*d* A H 428=A D 1036), fol 212^a

71. Abû'l-Wafâ' Râjîh bin Ismâ'îl bin Abî'l-Haisam al-Asadî al-Hillî, fol 213

72. Ar-Rabâb bint Imra'ilqais bin 'Adî, the wife of Imâm Husain, fol 214^b

73. Abû'l-Ma'âli Zaid bin Yahyâ bin al-Husain bin al-Mu'ayyad bin al-Mansûr-billâh al-Hasanî as-San'ânî (*d* A H 1104=A D 1692), fol 217^a

74. Diyâ'addin Abû Muhammad Zaid bin Muhammad bin al-Hasan bin al-Imâm al-Mansûr-billâh (*d* A H 1122=A D 1710), fol 221^b

75. Tâjaddîf Abû'l-Yumn Zaid bin al-Hasan al-Kindî (*d* A H 613=A D 1217), fol 225^b

76. Qâdî Zaid bin Sâlih bin Abî'r-Rijâl al-Yamanî (*d* A H 1114=A D 1702), fol 227^a

77 Imam Abu'l Husun Zaid bin Ali (*d* A.H. *122=A.D. 740)
fol 230^a

78 Zainab bint Muhammad bin Ahmad bin al Imam al Hasan
bin Ali bin Da ud al Hasaniyah al Yamaniyah (*d* A.H. 1114=A.D.
1702) fol 234^b

79 Sadif bin Maimun fol 236^b

80 As Sari bin Ahmad ar Rassa (*d* A.H. 362=A.D. 972) fol
238

81 Sa nah bin al Arid al Haruni al Hijazi fol 240^a

82 Abu Muhammad Sa id bin Muhammad as Simhi fol 242

83 Abu Umayyah Shurah bin al Haris al Kindi (*d* A.H. 87=
A.D. 706) fol 244^a

84 Sha ban bin Salim bin Usman az Shan ari ar Rumi fol 246

85 Ad Dahhal bin Qais al Ahnaf at Tamimi (*d* A.H. 68=A.D.
687) fol 249^b

Colophon —

ابنی الحروف الا ل من سمع السحر وی ذکر من سمع شعر
وافق الفراع من در هدا الكتاب ابله الا نیں نعله سادس سهر بیع الاحر
من شهو سده سمع سعد و ماته و ایف فعلم العبر الى عقو الماک
العذیر عد الكویر بن احمد بن محمد بن اسحاق *

For other copies see Berlin No 7423 and Asafiyah p 344

Written in Naskh with the headings in red

Dated A.H. 1197=A.D. 1783

The title page contains signatures of several persons to whom
the MS at one time or another belonged

No 797

fol 275 lines and size same as above

The Same

Vol II

The second volume of the same work containing lives of the
following poets —

1 Al Malik as Salih Tala i bin ar Ruzzik (*d* A.H. 556=A.D.
1161) fol 1^b

According to the Mirât al Janân fol 63^b Imâm Zaid bin Ali was killed
in A.H. 191=A.D. 739

2 Abû Mansûr Zâfir bñ al-Qâsim bñ Mansûr al-Haddâd al-Iskandarânî (*d. A.H.* 529=*A.D.* 1134), fol 9^a

3 Abû'l-Aswad Zâlim bñ 'Amr ad-Duwâlî (*d. A.H.* 69=*A.D.* 688), fol 12^a

4 Abû't-Tufail 'Âmî bñ Wâsilah bñ 'Abdallâh al-Kinâni as-Sâhâbî (*d. A.H.* 110=*A.D.* 728, see *Al-Kâshîf*, fol 63^a) fol 15^a

5 Abû'l-Hasan 'Abdallâh bñ Mu'âwiyyah bñ 'Abdallâh bñ Ja'far al-Hâshîmî al-Ja'farî, fol 15^b

6 Abû Muhammad 'Abdallâh bñ al-Mutawakkil Sharafaddîn bñ Shamsaddîn bñ al-Mahdi al-Hasanî al-Yamanî as-San'âni, fol 17^a

7 Khalifah Mâ'mûn ar-Rashîd al-'Abbâsî (*A.H.* 198–218=*A.D.* 813–833), fol 19^a

8 Abû Muhammad 'Abdallâh bñ Muhammad al-Kâtib, commonly called Ibn al-Khâzin, fol 23^b

9 Al-Wazîr Fakhîaddîn 'Abdallâh bñ 'Alî bñ al-Husain as-San'âni, fol 26^a

10 Al-Imâm Abû'l-Hasan 'Abdallâh bñ Hamzah bñ Sulaimân bñ Hamzah bñ 'Alî, surnamed al-Mansûr-billâh (*d. A.H.* 614=*A.D.* 1217, see 'Aqîlat ad-Daman, fol 57^b), fol 28^b

11 'Alâ'addîn Mahmûd Khwârizm Shâh (*A.H.* 596–617=*A.D.* 1199–1220), fol 30^b

12 Abû Ahmad 'Ubaidallâh bñ 'Abdallâh al-Khuzâ'î (*d. A.H.* 300=*A.D.* 913), fol 32^b

13 Qâdî Abû Muhammad 'Ubaidallâh bñ Ahmad al-Bagdâdî (*d. A.H.* 331=*A.D.* 942), fol 34^b

14 Izzaddîn Abû Hâmid 'Abdalhamîd bñ Hibatallâh bñ Muhammad Ibn Abî'l-Hadîd al-Anbârî (*d. A.H.* 656=*A.D.* 1258), fol 36^a

15 'Abdalhâdî bñ Muhammad as-Sawdî, fol 37^b.

16 Saffiaddîn Abû'l-Mahâsin 'Abdal'azîz al-Hillî (*d. A.H.* 760=*A.D.* 1359), fol 38^b.

17 Abû Muhammad 'Abdassalâm bñ Ragbân, surnamed Dîk al-Jinn (*d. A.H.* 236=*A.D.* 850), fol 41^b

18 Ash-Shârif al-Murtadâ Abû'l-Qâsim 'Alî bñ Abî Ahmad al-Husain (*d. A.H.* 436=*A.D.* 1044), fol 43^a

19 Abû'l-Barakât 'Alî bñ al-Husain bñ 'Alî bñ Ja'far bñ Muhammad an-Nîsâbûrî fol 44^b

20. 'Alî bñ al-'Abbâs, called Ibn ar-Rûmî (*d. A.H.* 283=*A.D.* 896), fol 45^b

21. Abû'l-Faraj 'Alî bñ al-Husain al-Isfahânî (*d. A.H.* 356=*A.D.* 967), fol 48^a.

22 Qadi Jamaladdin Ali bin Muhammad bin Ahmad al Ansı as Şan anı fol 50^b

23 Abu Muhammad Jamaladdin Ali bin Şahih bin Muhammad Abi'r Rijal as San anı fol 51^b

24 Abu'l Hasan Ali bin Muhammad bin Mansur bin Nasr bin Bussam an Nadim al Bağdadi (d. A.H. 302=A.D. 914) fol 53

25 Qadi Abu'l Qasim Ali at Tanukhî (d. A.H. 342=A.D. 953) fol 54^b

26 İshî Sharîf Abu'l Hasan Ali bin al Imam Abi Muhammad an Nasîr idinallah ad Dailamî fol 58^b

27 Abu'l Hasan Ali bin Abdallah bin Waqîf al Hallâ an Nâshî al Bağdadi (d. A.H. 366=A.D. 976) fol 59^b

28 Abu'l Hasan Ali bin Muhammad at Tihâmi (A.H. 416=A.D. 1025) fol 60

29 Saifaddawlah Ali bin Abdallah bin Ahmad bin Hamdan (d. A.H. 356=A.D. 967) fol 63^b

30 Abu'l Husayn Ali bin al Mutawakkil alallah Abi Ali Isma'il bin al Mansur billah al Qasim (d. A.H. 1096=A.D. 1685) fol 65^b

31 Abu'l Qasim Ali bin Ishaq bin Khalaf az Zâhi (d. A.H. 352=A.D. 963) fol 66^b

32 Abu'l Husayn Ali bin Sa'id bin Abdarrahmân bin Ahmad bin Yunus as Sadâfi al Munâjjim al Misri (d. A.H. 399=A.D. 1009) fol 67^b

33 Ashî Sharîf Abu'l Hasan Ali bin Muhammad bin Ja'far bin Muhammad bin Zûid al Hammâni al Kufî fol 68^b

34 Abu'l Hasan Ali bin Abdallah bin Ja'far bin Ibrahim al Ja'fari al Hijâzi fol 69^a

35 Sayyid Jamaladdin Ali bin al Husayn bin Muhammad bin Salâh al Hasîni as Şan anı fol 70

36 Al Malik al Afâdî Nuraddin Ali bin Sultan Salâhâddîn al Avvûbi (A.H. 582-592=A.D. 1186-1196) fol 71^b

37 Abu'l Hasan Ali bin Muhammad al Harîrî fol 72^b

38 Ala addin Abu'l Muzaffar Ali bin Abdallah al Kundi al Wâdî (d. A.H. 716=A.D. 1316) fol 73

39 Qadi Abu'l Hasan Ali bin al Qadi Abi Hanîfah an Nu'mân al Magribî (d. A.H. 374=A.D. 984) fol 75

40 Sayyid Jamaladdin Ali bin Ahmad bin Muhammad bin Ma'sum al Hasanî al Madâni (d. A.H. 1117=A.D. 1705 see Subhat al Marjan p. 85) fol 77^a

41 Al Faqîh Abu Muhammad Umarah bin Abî'l Hasan Na'jmaddin al Hâkâmi al Yamâni (d. A.H. 569=A.D. 1174) fol 78^a

42 Sayyid ʻIsâ bin Lutfallâh bin al-Mutahhar bin al-Imâm Sharafaddîn al-Yamanî, fol 81^b

43. Fâtimah az-Zahrâ', the daughter of the Prophet, fol 83^a

44 Abû Shuŷâ' Fanâkhusrâw 'Adudaddawlah bin Ruknaddawlah as Sâsânî ad-Dailamî (*d* A H 372=A D 983), fol 87^a

45 Sayyid Qâsim bin al-Hasan bin al-Mutahhar bin Muhammad al-Hasanî al-Jurmûzî as-San'ânî, fol 90^a

46 Abû Dulaf Qâsim bin ʻIsâ bin Idrîs al-ʻIjlî (*d* A H 226=A D 840), fol 92^b

47 Al-Imâm al-Mansûr-billâh Abû Muhammad Qâsim bin Muhammad al-Hasanî (*d* A H 1029=A D 1620), fol 97^a

48 Al-Amî Mu'tamîdaddawlah Qaiwâsh bin Husâmaddawlah al-ʻUqailî (*d* A H 444=A D 1052), fol 101^a

49 Abû 'Amr Qais bin Darîh (*d* A H 68=A D 687), fol 102^b

50 Abû 'Amî Qais bin 'Amî bin Mâlik bin Harb an-Najâshî al-Hârisî, fol 104^b

51 Abû Sakhî Kusâ'î bin 'Abdallâh mân bin al-Aswad bin 'Âmir al-Gassânî (*d* A H 105=A D 723), fol 107^b

52 Al-Kumait bin Zâid al-Asadî, fol 109^b

53 Abû Ibrâhîm Mâlik bin al-Hâris al-Aslîtâi an-Nakha'i (*d* A H 39=A D 660), fol 114^a

54 Qâdî Abû 'Ali al-Muhâssîn bin Abî'l-Qâsim 'Ali bin Muhammad bin Dâ'ûd bin Ibrâhîm at-Tanûkhî (*d* A H 384=A D 994), fol 117^b

55 Sayyid Diyâ'addîn al-Muhsîn bin al-Mutawakkil-'alallâh Ismâ'il bin al-Mansûr-billâh ahî Muhammad al-Qâsim, fol 120^a

56 Abû'l-Qâsim Muhammad bin Hâni al-Andalusî (*d* A H 362=A D 973), fol 122^a

57 Badraddîn Muhammad bin al-Husain al-Mâhibî ash-Sharafî, fol 127^b

58 Ash-Shârif ar-Radî Abû'l-Hasan Muhammad bin al-Husain al-Mûsawi (*d* A H 406=A D 1015), fol 130^b

59 Bahâ'addîn Muhammad bin Husam al-'Âmulî (*d* A H 1030=A D 1621), fol 133^b

60 Qâdî Muhammad bin Ibrâhîm ash-Shâjârî as-Sâhûlî (*d* A H 1109=A D 1697), fol 139^a

61 Sayyid Muhammad bin al-Husain bin Yahyâ bin Ahmad al-Hasanî al-Kawkabânî, fol 140^a

62 Qâdî Abû Ahmad Muhammad bin al-Hasan bin Ahîmad al-Haimî (*d* A H 1115=A D 1703), fol 142^a

63 Muhammad bin 'Ali al-Hurr ash-Shâmî al-'Âmulî al-Isfahânî (*d* A H 1088=A D 1677), fol 144^a

64 Muhammad bin Ali bin Mahmud ash Shami al Amuli
fol 145^b

65 Ash Sharif Abu Abdallah Muhammad bin Salih bin
Abdallah bin Musa al Hasani al Hijazi fol 146^b

66 Ash Sharif Abul Hasan Muhammad bin Ahmad bin
Muhammad bin Ahmad bin Ibrahim Tabataba bin Isma'il ad Diba'
al Hasan al Isfahani fol 150^b

67 Sayyid Badraddin Muhammad bin al Husain bin al Hasan
al Mansur billah al Qasim bin Muhammad al Hasan as Sanani fol
151^b

68 Sayyid Badraddin Muhammad bin Abdallah bin al Husain
bin al Imam al Mansur billah al Qasim bin Muhammad al Hasan
fol 153

69 Muhammad bin Abdallah bin al Imam Sharafaddin Yahya
bin Shamsaddin al Haani al Kawlabi (d. A.H. 1016=A.D. 1607)
fol 155^a

70 Abu'l Qasim Muhammad bin Wahb al Himyari al Basri
fol 158^b

71 Hakim Muhammad Salih al Jilani al Farisi (d. A.H. 1088=
A.D. 1677) fol 159^b

72 Abu Bakr Muhammad bin al Abbas al Khwarizmi (d. A.H.
383=A.D. 993) fol 161^a

73 Abu Balr Muhammad bin Ahmad al Khabbaz al Baladi
fol 163^b

74 Izzalmulk Muhammad bin Abu'l Qasim Ubaiddallah bin
Ahmad bin Isma'il bin Abd al-Aziz al Musabbihi (d. A.H. 420=A.D.
1029) fol 164^b

75 Abu Abdallah Muhammad bin Ja'far al Qazzaz (d. A.H.
412=A.D. 1021) fol 165^b

76 Al Amir Abu'l Qasim Muhammad bin al Mansur billah
Abdallah bin Hamzah surnamed An Nasir Idinallah al Hasan al
Hamzi fol 167^b

77 Abu'l Hasan Muhammad bin Abdallah bin Muhammad bin
Yahya al Qurashi al Makhzumi as Salami (d. A.H. 393=A.D.
1003) fol 168^b

78 Abu'l Fadl Muhammad bin Abi Ubaiddallah al Husain bin
Muhammad known as Ibn al Amid al Katib (d. A.H. 359=A.D.
969) fol 169^b

79 Abu'l Fath Muhammad bin Ubaiddallah bin Abdallah al
Katib generally known as Sib Ibn at Tawidi (d. A.H. 553=A.D.
1158) fol 173

80 Muhîyaddîn [Muhammad] bîn 'Alî bîn Muhammad, known as Ibn al-'Arabî (*d* A H 638=A D 1240), fol 177^a

81 Al-Muntasîr-billâh al-'Abbâsî (A H 247-248=A D 861-862), fol 180^b

82 Muhammad bîn al-Husain at-Tûsî, fol 185^b

83 Sayyîd Muhammad bîn al-Mutahhar bîn Muhammad al-Hasanî al-Jurmûzî, fol 186^a

84 Abû 'Alî Mu'âd bîn Muslim al-Hariâ' al-Kûfî (*d* A H 187=A D 803), fol 187^a

85 Abû Salmah Mutî bîn Iyâs al-Kinânî al-Kûfî, fol 188^b

86 Khalifah al-Mu'izz Abû Tamîm Ma'add bîn al-Mansûr al-Fâtîmî (A H 341-365=A D 952-975), fol 192^a

87 Abû Hassân al-Muqallad bîn al-Musayyab bîn Râfi' bîn al-Muqallad al-Uqailî (*d* A H 391=A D 1001), fol 199^b

88 Abû 'Abdallâh Mansûr bîn Zîbriqân bîn Salmah an-Namarî al-Khazrajî fol 201^a

89 Khalifah al-Âmir-biahkâmallâh Abû 'Alî al-Mansûr bîn al-Musta'lî-billâh al-Fâtîmî (A H 495-524=A D 1101-1130), fol 203^b

90 Abû 'Imrân Mûsâ bîn 'Abdalmalîk al-Isfahânî (*d* A H 246=A D 860), fol 205^a

91 Abû'l-Husain Mihyâr bîn Mîrzawâih al-Kâtib ad-Dalâmî (*d* A H 428=A D 1037), fol 206^a

92 Nâhid bîn Sûmah bîn Asbah al-'Âmirî al-Basrî, fol 208^b

93 Khalifah al-'Azîz-billâh Abû'l-Mansûr Nazâr bîn al-Mu'izz-lidînallâh al-Fâtîmî (A H 365-386=A D 975-996), fol 209^b

94 Abû'l Muqâtil Nasr bîn Nasîr al-Hulwânî, fol 212^b

95 Abû'l-Qâsim Nasr bîn Ahmad bîn Nasr bîn Mâ'mûn al-Basrî al-Khubzâruzzî (*d* A H 317=A D 930) fol 215^a.

96 Sayyîd al-Hâdî bîn Ahmad bîn Zakiâddîn al-Hasanî al-Jurmûzî (*d* A H 1097=A D 1686), fol 218^a

97. Sayyîd al-Hâdî bîn al-Mutahhaî bîn Muhammad al-Hasanî al-Jurmûzî (*d* A H 1103=A D 1692), fol 220^a

98 Sayyîd Jamâladdîn Hâshîm bîn Yahyâ al-Hasanî as-San'anî, fol 221^b

99 Khalifah al-Wâsiq-billâh Abû Ja'far Hârûn bîn al-Mu'tasîm-billâh al-'Abbâsî (A H 227-232=A D 842-847), fol 224^a

100 Ash-Shârif Abû's-Sâ'âdât Hibatallâh bîn 'Alî bîn Muhammad bîn Hamzah al-'Alawî ash-Shajarî (*d* A H 542=A D 1148), fol 228

101. Abû Frâs Hammâm bîn Gâlib, generally known as Al-Farazdaq (*d* A H 110=A D 728), fol 230^b

102 Abû 'Abdallâh Yahyâ bîn al-Husain bîn al-Mu'ayyad-

billah Abi l Husain Muhammad bin al Mansur billah al Hasani (d.
A.H. 1090=A.D. 1679) fol. 234^b

103 Abu'l Fadl Yahya bin Salamah bin al Husain bin Muhammad surnamed Mu'maddin al Haslafi (d. A.H. 551=A.D. 1156) fol. 239^a

^b 104 Sayyid Abu'l Hasan Yahya bin Ibrahim bin Ali bin Ibrahim bin al Mahdi bin Ali al Jaffafi fol 240^b

105 Abu Talib Yahya bin Abi'l Tarajj Sa'id bin Abi'l Qasim
Hibatallah bin Ali bin Qizagli bin Zabadah ash Shaibani (*d* A.H.
594=A.D. 1198) fol. 244^a

106 Jamaladdin Abu l Husain Yahya bin Abdal azim al Jazzar
al Misri fol 246

107 Abu Sulaiman Yahya bin Ya mar al Adwani al Wasqi al Basri (*d. A H 127 = A D 744) fol. 248^b

¹⁰⁸ Abu Ishaq Ya qub bin Ishaq generally known as Ibn as Sikkit al Bagdadi (*d* A H 214 = A D 858) fol 250^a

109 Abu l Faraj Ya qub bin Yusuf bin Ibrahim bin Harun bin Da ud bin Killis al Misri (*d. A.H. 380=A.D. 990*) fol. 252^a

110 Muwaffaquddin Abu l Hajjaj Yusuf bin Muhammad generally known as Ibn al Khalil (d. A.H. 566 = A.D. 1171) fol. 257^a

¹¹¹ Abu Muhammad Yusuf bin al Mutawakkil alallah Ali [bin] Isma'il bin al Mansur billah Qasim bin Muhammad al Hasani (d. A.H. 1097=A.D. 1686) fol. 259^b

112 Abu l-Mahasin Yusuf bin Isma'il ash-Shawwa al-Halabi
(d. 4 H 635 = d. 1237) fol. 264^a

The work ends with a *Maqamah* written in imitation of *al-Maqamah* of Badi' az-Zaman al-Hamadani (*d.* A.H. 398=A.D. 1008)

The work was completed on the 13th Rajab A.H. 1111=A.D. 1699 as the author tells us in the following colophon —

قال حامدة العدد العظيم الى الله يوسف بن يحيى بن الحسن بن المؤود بن الله ابن الحسن محمد بن المنصور قال الله ابي محمد العاشر بن محمد الحسن بن السب التميمي الصناعي المولد والمنسأ سمع مؤلقي هذا اسمه السحر بذكر من سمع و شعر به يحمد الله كما اردت مقصد البحر بمحواه الادعى و سواد الايادى مسلما بالحمد و الشكر و الرغائب و الحمد و العبر و النظم و كمل تألقه في ما يحيى عصو حس سمعة احدهم عصبة مائة و ألف

* According to Ibn Khallikān (De Slane's translation) vol iv p 69 Yahyā bin Ya'mar al-Adwāni died in A.H. 199 = A.D. 746

Both volumes are written in the same hand

Foll 67-68 have been wrongly placed after fol 74 in binding
Some folios are wanting after fol 18

Two fly-leaves at the beginning contain a table of the Arabic names of the days and months prefaced by a note, explaining an easy method of finding the first day of every month of the Hijrah era from that table

No. 798.

fol 57, lines 23, size 8×6, 6×4

(Three tracts bound together in one volume)

fol 1-29

I

طَارِفُ الْمَجْدِ وَنَادِهٌ

TÂRIF AL-MAJD WA TÂLIDUH.

A treatise containing biographical notices of the author's father, 'Abdalqâdir, and of his grandfather, Abû Bakr, with quotations from the poems composed in their praise on various occasions by their friends and contemporary poets

طَارِفُ الْمَجْدِ وَنَادِهٌ مَدْحُونٌ سَدِيُّ الْوَالِدِ وَالْوَالِدَةٍ

يَحْيَى بْنُ عَدْلَانْ قَادِرٌ بْنُ 'أَبْدَالْقَادِيرِ بْنُ أَبِي بَكْرٍ

The author, the date of whose death is not known, was the son of Shaikh 'Abdalqâdir, who served as a preacher in the holy mosque of Mecca during the reign of Sultân Ahmad III (A H 1115-1143=A D 1703-1730) Our author's grandfather, Abû Bakr, who held several distinguished posts under the Sharîfs of Mecca, died in A H 1119=A D 1707 See the present work, fol 9^b

Beginning —

الحمد لله على رواه و الصلاة و السلام على سيدنا محمد و صديقه و آله و بعد فنقول العدد العغير اللائق بكتابه المستمسك بعترته و كتابه يحيى بن عبد العادر بن أبي بكر الصديقي لطف الله به و بلعة عاية اوره قد التمس من احادته عدم و مخالفة اشارته عمر حمع ما مدح به سبني الوالد و والدة الدان هما كسلفهما لى طارف المجد و تالدة و اداءه لذك

سي كثيرون صنعوا عده بطاق الحمع و التعبر عن فرض معظمه اىنى سعا بوادر ذلك على لسان من صدق فيما اتى لكن يعنى من ذلك تعانى على ما وعل فى الروايات حدانا فتحممس فى هذه الاوراق ما روى من تلك القصة و رأى الحج *

Written in Arabian Naskh

Not dated Probably the latter part of the 18th century

foli 30-39

II

ست فضد الصدق

BAITU QASID AS-SIDQ

Another work on the life of the aforesaid Shaikh Abdalqadir س فضد is the full designation of which as given in the preface which من ذلك الطرار ترجمة عن اعمل بي الصدى مفدى العمار

Author Muhammad bin Ali bin Tadlallah al Husaini at Tabari محمد بن علي بن فصل الله الحسني الطبرى

The author who flourished in the middle of the 12th century of the Hijrah was an intimate friend of Shaikh Abdalqadir who was alive at the time the present work was written as appears from the following benedictory prayer at the end —

دام سعدنا رأينا اوح الكمال محفوظاً بعد عده الملك

السعال في العس ولا هيل و الماء *

Beginning —

الحمد لله الذي حمل نطم محسناس الكلام داب الارمة حلها الاما الحج *

The author tells us in his preface that in a previous work of his viz a detailed history of the Hasanis Sharifs of Mecca entitled اصحاب فضلاء الرحمن بتاريخ ولادة بي الحسن he had written a short account of Shaikh Abdalqadir which was included in that work along with short notices of certain other eminent scholars but being dissatisfied with the brevity of this earlier account which he had written of the Shaikh he had written the present work devoted entirely to his life

Written in Naskh Dated A.H 1131=A.D 1719

foli 40-57

III

*

A tract without any title containing poems composed by Shaikh Abdalqadir on different occasions collected and arranged by his son Yahya the author of the first treatise

Beginning —

لسيدي الوالد متندحا حضرت مولانا المرحوم الشريف سعد بن زيد وى
ائتاد رمضان سنه ١١٠٨ من مجرد الكامل المروي وصريه متاعلاتن و البيه
الاول مصرع و داک عدد ما باشر خطبة عيد رمضان وى السنه المذكوره *

The first of the poems, which was composed in praise of Sa'd bin Zaid, the Sharif of Mecca, in A.H. 1108=A.D. 1697, and was presented to him by the Shaikh on the day of 'Id al-Fitr after his recitation of the usual *Khutbah* of the 'Id prayer, begins thus —

ولدت حيد الملك عدداً عالم حلاً و عقداً

The present tract is written in the same hand as the first and seems to be a continuation of the same

BIOGRAPHIES RELATING TO PARTICULAR LOCALITIES.

BAĞDÂD.

No. 799.

fol. 217, lines 21, size $10\frac{1}{2} \times 6\frac{1}{2}$, 8×4

مختصر تاريخ بغداد

MUKHTASAR TÂRÎKH BAGDÂD.

An abridgment of the *Târîkh Bagdâd*, a biographical dictionary of the celebrated men of Bagdâd, by Abû Bakr Ahmad bin 'Alî bin Sâbit al-Khatîb al-Bagdâdî (d. A.H. 463=A.D. 1071)

Author of the abridgment Abû'l Yumn Mas'ûd bin Muhammad bin Ahmad bin Hâmid bin 'Ubâid al-Bukhârî ابو اليمن مسعود بن محمد بن عباد البخاري من احمد بن حامد بن عباد البخاري He was born in Bukhârâ, but came with his father to Bagdâd, where he settled permanently, and died

there in A.H. 491=A.D. 1098 For his life see Al Jawahur al Mudhah
vol II, fol 65^b

Beginning —

الحمد لله رب العالمين

و هدا الكتاب الذي صنعته الشیعه ابو بکر احمد بن سلی بن
پاس الخطیب التعدادی حمد لله رب العالمین دام عز و علو کتاب حلیل فی
هذا العلم نعمت به دفعه دو سنه سهر اطلال الرمان رانه تعالی سنه
بعض الله الا انه طویل لاطالة اداب و اعرافها الملل و الملل داسه البرک
و مد استغث به تعالی احترمته و مکرب اسماه الرحل الدین ذکریم
سلی بر سرمه العجیب *

The first three folios of the MS are of a general character and include a description of the palace of the Caliph Muqtadir billah (A.H. 290-320=A.D. 905-932) and of the reception of the Greek ambassador in the former's court. The present abridgment like the original is divided into two parts and the biographical notices are arranged in alphabetical order excepting that the names beginning with Muhammad have been placed first. The first part ends abruptly on fol 118 in the middle of the account of على بن حمر ابو الحسن الأسدی المعروف بالكسائی with the following subcription transcribed from the original copy —

احر العز و سلواه في الدائی و ابن العرائج منه في
عاشر ربع الاول من سنه اندی و اربعین و سعماه على دد المیر الى الله
تعالی محمد بن احمد بن ابی العاصی *

The second part begins on fol 121^b with the concluding portion of the account of الكسائی and ends with a chapter containing biographies of the female scholars of Baghdad beginning on fol 213^b with حدیثه بنت محمد بن على and ending with الحسروان روحه المهدی

For other copies see Buhar No 243 and Berlin No 9850
See also Haf Ichhal vol II p 120 and Brocl vol I p 329

Written in fair Nashkh with numerous short lacunae. Fols 118^b-121 are blank.

Not dated Probably 18th century

DAMASCUS.

No. 800.

foll 223, lines 29, size $10 \times 6\frac{1}{2}$, $8\frac{1}{2} \times 5\frac{1}{2}$

تاریخ دمشق

· TÂRÎKH DIMASHQ.

A rare biographical dictionary of the celebrated men of Damascus

Author Sîqataddîn Abû'l-Qâsim 'Alî bin al-Hâsan bin Hibat-allâh, called Ibn 'Asâkir نَفَهُ الدِّينِ أَبُو القَاسِمِ عَلَى بْنِ الْحَسَنِ بْنِ هِبَاتِ اللَّهِ، كَالِدِ إِبْنِ 'أَسَكِيرٍ' (d. A.H. 571=A.D. 1176) See No. 765 above

We learn from Hâj Khal, vol. II, p. 130, that Ibn 'Asâkir wrote the present work in imitation of the *Târîkh Bagdâd* of Ahmad bin 'Alî al-Khatîb al-Bagdâdî (*vide supra*), and divided it into eighty parts, or *Mujallad*.

The present MS contains the 31st and the 32nd parts, but the latter is wrongly placed first. The 31st part (foll. 112^a-223^b) begins abruptly with a portion of the account of 'Âsim bin Abî'n-Najûd (d. A.H. 128=A.D. 745), and ends with the following colophon —

آخر المحرر العاشر بعد الثلثمائة وهو آخر المجلد الحادي والدلائل
من الأصل المعمول منه سبط العاسم تحريره دمان مائة حراء وفي الف وثمان
مائة كراسة من المسندة الثانية ومحموعها تستعمل على سمايع مجلدة *

The 32nd part (foll. 1-111) ends with a portion of the following chapter —

ذكر من أسماء عدد الله على ترتيب الحروف وفي أسماء آباءهم
واحدادهم *

The last notice is that of 'Abdallâh bin Busr Abû Safwân

Contents —

Fol. 2^a

ذكر من أسماء عائد

Fol. 2^b

ذكر من أسماء عباد

Fol. 16^b

ذكر من أسماء عباد

Fol. 20^a

ذكر من أسماء عباس

Fol 79 ^a	ذكر من اسمه عبد الله على درس الحروف في اسامي ابائهم و احدادهم *
Fol 130 ^b	ذكر من اسمه العاص
Fol 133	ذكر من اسمه عالي
Fol 133 ^b	ذكر من اسمه عامر
Fol 215 ^b	ذكر من اسمه عاصي الله

No complete set of this valuable work is known to exist anywhere. A few of the different parts are described in Br Mus pp 592 177^a 771^b Br Mus Suppl No 658 Berlin No 9781 Goth No 1775 Cairo vol v p 25 Paris No 2137

It would appear from the colophon quoted below that the present valuable copy dated the Madrasah Mu iniyah Damascus A H 614=A D 1217 was transcribed by Muhammad bin Yusuf al Birzali (d A H 636=A D 1239) from one written by the author's son Al Qasim (d A H 600=A D 1203) —

احر الحروف العسرى بعد المحمدان و هو احر المحمدان الثاني و الثالثين
من بحريه حرو و بحليد عباس محلده بخط العاشر من الحافظ المؤرج
المصنف لهذا الكتاب رحمة الله و هي المسندة الخامسة و منها فعل كتاب
هذه الاحرف محمد بن يوسف بن محمد بن ابي نداس الدرراني
الاشبيلي وعنه الله نديمسى بالعدس المحمد عورها الله تعالى دم
المقدس صحي العسرى من سهرانع الاحرسنة اربع عشرة و ستمائة *

Written in four Magribi Naskh In the 32nd part foll 101-2 have been misplaced they should come after fol 111 Foll 55 and 56 are supplied in a later hand Foll 108-111 are seriously water stained

Eleven *Sama* or certificates of audition with dates ranging from the 24th of Shawwal A H 618=A D 1221 to Safar A H 619=A D 1222 are noted by the scribe Al Birzali in the margins of foll 43 60 73^a 88^b 107^a 125^b 140^b 156 171^b 187^a and 202^b. These indicate that the scribe studied the present MS under the author's disciple Qadi Abu Nasr Muhammad bin Hibatallah bin Muhammad ash Shurazi (d A H 635=A D 1237 see Tabaqat by Al Isfawi fol 140^b) in several sittings sometimes held in the great mosque of Damascus and sometimes at the house of the said Qadi.

In the *Sama* on fol 140^b quoted below our scribe adds that he studied the MS also under Shihabaddin Abu l Mahasin Sulaiman bin Fadl al Baniyasi a disciple of the author in the Madrasah al Adiliyah on Thursday the 12th of Rabi I A H 615=A D 1218 —

يلعب سماعاً يعرأته من اول الburger و عرضاً بالاصل على الفعية
 القاصي اى نصر محمد بن هدة الله بن محمد الشهرازي سماعه من
 المصنف و الملحق في احارتة منه و ابيه ابو الفضل محمد و ابو المعاشر
 على و ابو النداء محمود بن اى نكر بن حمرة الجمداري و كتب محمد بن
 يوسف بن محمد بن اى يداس البرالي الاشتيلي يوم الثلاثاء العسرين
 من شوال سنة ثمان عشرة و ستمائة بمدرست العاصي بدمشق و سمعته فدل
 ذلك على شهاب الدين اى المحاسن سليمان بن الفضل بن الحسن
 الدانيسي سماعه من المصنف و الملحق في احارتة يعرأة عدد العريف ابن
 هلالة و ابو الطاهر اسماعيل بن الادمطي و ابيه ابو نكر محمد و عدد العريف بن
 عثمان الازيلي و محمد بن محمد البلاخي و ابواه سليمان يوم الخميس
 بادي عشرة شهر ربيع الاول سنة حمس عشرة و ستمائة بالمدرسة العادلية *

At the end of each of the two parts are seven *Samâ'*, transcribed from the original. These relate to the reading of the said original, in the presence of the author, by different pupils of his, in several sittings. The dates of these *Samâ'* range from Friday, the 9th of Jumâdâ I, A.H. 562=A.D. 1167, to Friday, the 14th of Jumâdâ II A.H. 562=A.D. 1167

No. 801.

fol. 197, lines and size same as above

The Same

The fifty-first and the fifty-second parts of the work noticed above

The first two folios have been misplaced, they should come after fol 101, at the beginning of the fifty-second part

The fifty-first part begins abruptly on fol. 3^a, with a portion of the account of 'Alî, the fourth Caliph, and ends on fol. 101^b, with the following colophon —

آخر الحروء العاشر بعد الخمسين من القراء وهو آخر المحدث
 الحادى والخمسين من المسندة *

* The fifty-second part begins with the account of 'Alî bñ al-Muqallad al-Kmâni, surnamed Sadf al-Mulk (a renowned nobleman

of Syria and chief of the fort of Shaizar who died in $\text{A H } 470 = \text{A D } 1082$ حرف العاء في آناء من أسماء عمر The last notice is that of Umar bin al Khattab the second Caliph

Contents —

Fol 4 ^a	حرف الطاء في آناء من أسماء على
Fol 40 ^b	حرف العين في آناء من أسماء على
Fol 71 ^b	حرف الفاء في آناء من أسماء على
Fol 72 ^a	حرف القاء في آناء من أسماء على
Fol 72 ^b	حرف الغاء في آناء من أسماء على
Fol 73 ^b	حرف الكاف في آناء من أسماء على
Fol 73 ^b	حرف الميم في آناء من أسماء على
Fol 103 ^a	حرف الدال في آناء من أسماء على
Fol 103 ^b	حرف القاء في آناء من أسماء على
Fol 106 ^a	حرف اللام في آناء من أسماء على
Fol 111 ^b	ذكر من أسماء عمارة
Fol 120 ^c	ذكر من أسماء عمار
Fol 156 ^b	ذكر من أسماء عمران
Fol 168 ^a	ذكر من أسماء عمر حرف الألف في آناء من أسماء عمر
Fol 172 ^a	حرف اللام في آناء من أسماء عمر
Fol 174	حرف الحميم في آناء من أسماء عمر
Fol 174 ^b	حرف العجاج في آناء من أسماء عمر
Fol 178 ^a *	حرف العاء في آناء من أسماء عمر

Written by the same scribe Al Birzah at Damascus in the Madrasah al Mu niyah Dated Sunday the 25th of Jumada I $\text{A H } 615 = \text{A D } 1218$

Nine *Sama* are noted by the scribe in the margins of foll 29^a 30^b 99^b 115 134^b 156^b 175^a 191^b and 197^b. The first three *Sama* record the reading of the 51st part in the presence of the author's nephew Tahhraddin Abu Mansur Abdarrahman bin Muhammad bin al Hasan ($d \text{ A H } 620 = \text{A D } 1223$ see Tabaqat al Kubra by As Subki vol vi fol 181^b). The remaining six record the reading of the 52nd part before another nephew of the author's Zain al Umana Abu l Barakat al Hasan bin Muhammad bin al Hasan ($d \text{ A H } 627 = \text{A D } 1220$ see Tabaqat al Kubra by As Subki vol vi fol 169^b) in several sittings held at the great mosque of Damascus Portions of practically all the *Sama* have been cut off by the binder including the dates except in the case of the last five the dates of which range

from Monday, the 12th of Rabî' II, A.H. 617=A.D. 1220, to Sunday, the 10th of Jumâdâ I, A.H. 617=A.D. 1220

Five *Samâ'* at the end of the 51st part, and one at the end of the 52nd, have been transcribed from the original, and record the reading of the said original, in the presence of the author, in several sittings held at the great mosque of Damascus during the period from Thursday, the 7th of Rajab, A.H. 563=A.D. 1168, to the 25th of Rajab, A.H. 563=A.D. 1168 Among those who attended these sittings were Qâdî Abû Nasr Muhammad bin Hibatallâh ash-Shîâzî, (*d* A.H. 635=A.D. 1237, see *Tabaqât* by Ibn Qâdî Shuhbah, fol 75^a) and the author's three nephews, Zain al-Umanâ' Abû'l-Barakât al-Hasan, Abû Mansûr 'Abdarrahmân, and Abû'l-Muzaffar 'Abdallâh (who died in A.H. 591=A.D. 1195, see *Tabaqât al-Kubrâ* by As-Subkî, vol v, fol 246^a)

Five volumes of this great work have been printed in A.H. 1330 under the title اللّٰهُمَّ اكْسِرْ حَاجَةَ الْعَيْانِ. The edition has been issued from the Raudat ash-Shâm Press with notes and corrections made by 'Abdal qâdî 'Afînî Badrân

SPAIN.

No. 802.

foll 205, lines 21, size $12\frac{1}{2} \times 7$, $9\frac{1}{2} \times 4\frac{1}{2}$

قِلَائِدُ الْعَيْانِ وَيْ سَمَائِنُ الْأَعْيَانِ

**QALÂ'ID AL-'IQYÂN FÎ MAHÂSIN
AL-A'YÂN.**

Biographical notices of elegant writers and poets of Spain, with quotations from their works

Author Abû Nasr al-Fath bin Muhammad bin 'Ubaidallâh bin Khâqân al-Qaisî ابو نصر الفتح بن محمد بن عبد الله بن خاقان القسي

The author, a most elegant writer of Spain, was born at Sakhrat al-Walad, in the province of Granada, and was put to death in Morocco in A.H. 535=A.D. 1140, but according to some in A.H. 529=A.D. 1134 For his life, see *Yâqût*, vol vi, p 124, Ibn Khallikân

(De Slane's translation) vol ii p 455 *Mirat al Janan* fol 310^b
Tajat Tabiqat vol vi part i fol 157^a and *Dustur al Islam* fol 101^b

Beginning —

* الحمد لله الذي راس لنا العمال حتى اعاد في اعسنا الحج

The contents of the work have been fully described in Berlin No 7410 See also Paris Nos 3318-23 Alger No 1727 Nur Usmaniyyah No 4144 Br Mus Suppl No 664 Goth Nos 2130-2 Brock vol i p 339 Haj Khal vol iv p 566

The work was edited and published by Sulaiman al Harawi in Paris A.H. 1277 and reprinted in Bulaq A.H. 1283

Written in fair Naskh with vowel points within double red ruled borders The headings are in various colours Foll 46^a 134^b and 162 are blank

Dated the 26th Shawwal A.H. 1136=A.D. 1724

The last folio contains a short biography of the author extracted from the *Wafayat alayan* of Ibn Khallikan

Three fly leaves at the end contain several notes and extracts from various other sources

EGYPT

No 803

foli 148 lines 29 size 11 $\frac{1}{4}$ x 8 $\frac{1}{4}$ 8 $\frac{1}{4}$ x 5

ربيع الامر من فصل مصر

RAF' AL-ISR 'AN QUDÂT MISR

Lives of the judges of Egypt from the time of the conquest of Egypt by Amr bin al As (d. A.H. 43=A.D. 663) down to the end of the 8th century of the Hijrah

Author Shihabaddin Ahmad bin Ali called Ibn Hajar al Asqalani (سہاب الدین احمد بن علی السہب راں حجر المسعلانی) (d. A.H. 862=A.D. 1449) See Lib Cat vol v part i No 159

Beginning —

* الحمد لله الذي لا معب لحكمته ولارادته ضائقة الخ

We are told in the preface that a certain Shamsaddin Muhammad bin Dâniyal (*d* A H 710=A D 1310) composed a poem, containing the names of all the Qâdîs of Egypt down to his own time, at the instance of Qâdi'l-Qudât Abû 'Abdallâh Muhammad bin Ibrâhîm bin Sa'dallâh (*d* A H 733=A D 1333, see *Ad-Durar al-Kâminah*, vol 11, fol 89^b) Subsequently, another scholar composed a continuation of this poem, including the names of the later Qâdîs down to the end of the 8th century of the Hijrah The Qâdîs, whose names occur in these two poems, form the subject of the present biographical work, which was composed by the author at the request of his friends and based on the *Akhbâr al-Qudât* of Abû 'Umar al-Kindî (who died about A H 360 =A D 971), and the continuation of that work by Ibn Dûlâq (*d* A H 387=A D 997, see *Husn al-Muhadarah*, fol 280^a) The author also derived materials from the *Qudât Misr* of Ibn al-Muyassir (see Hâj Khal, vol 1, p 189), the *Akhbâr Misr* of Qutbaddin 'Abdalkarîm bin 'Abdannûr al-Halabî (*d* A H 735=A D 1335, see *Ad-Durar al-Kâminah*, vol 1, fol 300^a), and the *Târikh Misr* of Taqiaddin Ahmad bin 'Ali, known as Ibn al-Maqrîzî (*d* A H 845=A D 1442) Regarding the arrangement of the work, our author himself, as he tells us, divided it into several *Tabaqât* on a chronological basis, but from the following note, at the end, it appears that the work was subsequently abridged, corrected and rearranged on an alphabetical basis, by 'Izzaddin Ahmad bin Ibrâhîm al-Hanbalî (*d* A H 876=A D 1471, see *As-Suhub al-Wâbilah*, fol 12^b) —

وكان المصنف أولاً صحفة على الطبعات فاستعارة سيدنا العلامه عزالدين الحمدلي صحفه وكتب صحفه لنفسه سخنه ورتتها على الحروف مع الاختصار والتعميده على ما وحد فيه من سقوط العلم وغير ذلك *

The notices begin with the account of Ibrâhîm bîn Ishâq al-Qârrî, and end with that of Yûnus bîn Muhammad al-Maqdîsî, being followed by the usual chapters on those who are known by their *Kunyah* and *Laqab*.

For other copies, see Paris, No 2149, Cairo, vol v, p 60, and
 Âsafiyah, p 336. See also Brock, vol ii, p 70, and Hâj Khal,
 vol iii, p 473.

The present copy, which is written in fan Naskh, was transcribed at the instance of the founder of the library Dated A H 1310 = A.D. 1893

A table of contents is prefixed to the work

No 804

foll 294 lines 19 size $6\frac{1}{4} \times 5\frac{1}{2}$ $4\frac{1}{2} \times 3\frac{1}{4}$

نَعْدُ الْعُلَمَاءِ وَالرَّاهِةِ

BUGYAT AL-'ULAMĀ' WA'R-RUWĀT

Lives of the judges of Egypt who flourished in the 9th century of the Hijrah being a continuation of the preceding work

Author Shamsaddin Abu l Ikhair Muhammad bin Abdarrahman as Sakhawi (d. A.H. 902=A.D. 1497) See Lib Cat vol v part ii No 298

The present copy which is slightly defective wanting one or two folios from the preface opens abruptly thus —

* على التعرف بأعيان عن ذكر كتبه من لا يرضوه أجمع

The biographical notices are arranged in alphabetical order beginning with ابراهيم بن ابراهيم بن محمد بن عبد الله بن سعد العاصي and ending with سعد الدين العسوي سعد الدين العسوي and احمد بن مطراف بن عبد السلام

For other copies see Paris No 2150 and Leyden No 905
See also Haj Khal vol ii p 60 and Brock vol ii p 35 .

The present copy was transcribed as stated in the colophon at the holy mosque of Mecca within the author's life time in A.H. 894=A.D. 1489 To the three marginal notes on foll 18 103^b and 131^a which are written in a different hand is appended the remark حَذَّرَ الْمُؤْلِفُ meaning that these notes are in the author's hand writing

Written in Arabian Naskh with a few marginal notes The headings are in red Foll 180 and 189 are misplaced and should come after foll 188 and 179 respectively Foll 264 and 290^a contain short lacunae

علي بن احمد بن علي بن عمر بن ابي بكر بن سالم السهير
بالسواني

YEMEN.

No. 805.

fol 233, lines 26, size $8 \times 5\frac{1}{2}$, 6×4

تَجْعِيدُ الزَّمْنِ فِي تَارِيخِ سَادَةِ الْيَمَنِ

TUHFAT AZ-ZAMAN FI TÂRÎKH
SÂDÂT AL-YAMAN.

An abridgment of the *As-Sulûk fi Tabaqât al-'Ulamâ' wa'l-Mulîk* of Muhammad bin Yûsuf al-Janadî (d. A.H. 732=A.D. 1332), with useful additions, by Bâdi'addin Abû 'Abdallâh al-Husain bin 'Abda'rrahmân bin Muhammad al-Hasanî, called Al-Ahdâl (أبو عبد الله الحسن بن محمد الحسني السهير بالأهل). He was born at Al-Fakhriyah, A.H. 779=A.D. 1378, visited Al-Maiâwiâh in A.H. 795=A.D. 1393, and Abyât Husain in A.H. 798=A.D. 1396, in pursuit of learning, and studied under several eminent scholars. Our author visited Mecca no less than five times. He produced several works on various subjects. Besides the present work and those mentioned in Brock, vol. II, p. 185, the following compositions of his are enumerated by his disciple, 'Umar Ibn Fahd, in the *Al-Mu'jam* (No. 727 above), fol. 76^b —

اللمعة المقعدة في ذكر العرق المتدفع ، حواسى على صحيح السحارى
 ، عدة المدسوح من الحديث ، طبقات الأنبياء الائمة الكفائية في تحصين الرواية
 ، القول المنتصر على الدعوى العارعة لكتاب ابي العباس الحضر ، مطالع اهل القرنة
 ، كتاب الرواية ، سرح اسماء الله الحسنى ، الاسارة الوحيرة الى المعاني العريرة ،
 القصيدة اللامنة في السلوك ، حواب مسئلة القدر ،

Our author died at Abyât Husain on Thursday, the 9th of Muharram, A.H. 855=A.D. 1451. For his life, see *Al-Qabas al-Hawî*, vol. I, fol. 65^b, and *Al-Mu'jam* by Ibn Fahd, fol. 76^b.

Beginning —

الحمد لله المُتوحد بالعظمة و الكبرياء و ادى لما وقع على
 تاريخ العاصى العلامة اسى عدد الله محمد بن يوسف بن يعقوب بن حدريل
 المعروف بالدهاء البجدى سيدة الى الحمد المعساز المعروف تعمدة الله

ترجمة الذي مصدقه على دواعي علماء الدهن وفضالها مصدق الى
الكتاب سردا على طلبه مع ما اراد الله ان ساد لته تعالى من زيارات
رسوله سيدنا والرسول في داعي سادات الدهن الحج *

Contents —

- 1 Life of the Prophet fol 1^a
- 2 Those learned companions of the Prophet who visited Yemen fol 8^b
- 3 The followers of the companions of the Prophet and other early scholars and holy men who lived in various parts of Yemen fol 13^b
- 4 Short notices of Imam Abu Hanifah Imam Malik and the authors of the six canonical books of Hadis fol 27
- 5 Those eminent men who visited or went to live in Yemen about the beginning of the third century of the Hijrah with a short account of Imam Shafi'i whose doctrines of jurisprudence were first published in Yemen fol 30^a
- 6 A meagre chronological account of the governors of Yemen from the Prophet's time down to the reign of Abbasid Caliph Al Mутاذد (A.H. 279-289=A.D. 892-902) fol 36^b
- 7 The Qaramitah an off shoot of the Shi'ah sect who came into existence in Yemen about the end of the third century of the Hijrah fol 47^b
- 8 Biographical notices of learned and holy men of Yemen from the beginning of the fourth century of the Hijrah down to the author's time arranged geographically fol 53^b

The present copy is incomplete at the end and breaks off with the words —

من على ذلك صحة في اخر المائة الخامسة ، اول المائة

* * * * *

A fragment which apparently contains the last portion of the work is described in Br Mus Suppl No 670 See also Brock vol II p 184 and Haj Ikhlas vol II p 227

Written in ordinary Naskh with occasional notes and emendations in the margins Not dated Probably 18th century

A table of contents is prefixed to the work

TURKEY.

No. 806.

foll 130, lines 19, size $7\frac{1}{3} \times 5\frac{1}{2}$, $6 \times 3\frac{1}{4}$

العقد المنظوم في ذكر أوصاف الروم

AL-IQD AL-MANZŪM FĪ DIKR
AFĀDIL AR-RŪM.

A work containing biographical notices of learned men who lived under the Ottoman Sultans, from the time of Sulaimān I (A H 926-974=A D 1520-1566) down to the 10th year of the reign of Murād III (A H 982-1003=A D 1574-1595)

Author 'Alī Ḵafidī bīn Bālī bīn Muhammād Bek, called Chamnaq علی ګندی بن بالي بن محمد bek المعروف بهمنق He died in A H 992=A D 1584 See Brock, vol ii, p 426

Beginning —

يا من ودر الاحوال و حعل لها مددنا الح *

We learn from Hāj Khal, vol iv, p 66, that the present work is a continuation of the *Ash-Shaqā'iq an-Nu'māniyah* of Tāshkuprīzādah (d A H 968=A D 1560) Both works have been printed at Cairo, A H 1299-1310, along with the text of *Wafayāt al-A'yān* by Ibn Khallikān, in the margin of which they are printed

Copies Berlin, Nos 9883-4, Ref, No 135, Paris, No 2163, Br Mus, No 960, Wien, No 1183, Cairo, vol v, p 89, Rāmpūr, p 641

Written in fair Naskh, with the headings in red Dated, Tuesday, the 22nd Muharram, A H 1039=A D 1629

Scribe س على بن احمد بن محمد حمال الدين

A fly-leaf at the beginning contains the seal and signature of one Mīrzā Muhammād bīn Mu'tamad Khān dated A H 1137=A D 1724

HADRAMAUT

No 807

fol 375 lines 17 size 9×6½ 6½×4

المشرع الروي في صناف سبى ملوي

AL-MASHRA' AR-RAWI FI MANAQIB
BANI 'ALAWI

Biographical notices of the descendants of Ali the fourth Caliph especially of those who settled in the province of Hadramaut complete in three separate volumes

Author Jimaladdin Abu Alawi Muhammad bin Abi Bakr bin Ahmad bin Abi Bakr bin Abdallah ash Shilli al Hadrami ابو علوي محمد بن ابي بكر احمد بن ابي تكرس عدد الله السلى العصرى (d A.H. 1093=A.D. 1682) for some account of whom see No 660 above

In the preface the author enumerates the following sources from which he derived materials for the present work —

I العوف السعاف في كرامات السادة الأسراء by Abdarrahman bin Muhammad al Khatib al Ansari (who flourished in the 9th century of the Hijrah)

II البردة المسعدة في الصدقة الائمة by Ali bin Abi Bakr bin Abdarrahman as Saqqaf (d A.H. 895=A.D. 1490 see the present work vol m fol 151^a)

III عمر البهاء الصوى في صناف السادة بني علي by Muhammad bin Ali Ba Alawi (d A.H. 960=A.D. 1553 see An Nur as Safir fol 127^a)

IV البران الواف باختار السادة الأسراء by Umar bin Muhammad bin Ahmad Ba Alawi (d A.H. 972=A.D. 1564 see the present work vol m fol 228^b)

V المدخل الصاف by Abdallah bin Abdarrahman bin Harun an Nahwi (d A.H. 984=A.D. 1576 see an Nur as Safir fol 181^b)

VI المعد السوى by Shaikh bin Abdallah al Aidarus (d A.H. 919=A.D. 1513 see An Nur as Safir fol 50^b)

VII الدور السار by Shaikh Abdalqadir (see No 659 above)

The whole work is divided into a *Mugaddimah* two chapters and a *Khâtimah*. The *Mugaddimah* deals chiefly with the excellence

and virtues attaching to blood-relationship with the Prophet. The first chapter contains a genealogical account of the descendants of 'Alî, their dispersion in different places, and an account of the 'Alawîs, who settled in Tarîm, a city in the province of Hadramaut. The second chapter contains biographical notices of the 'Alawîs, arranged in alphabetical order, except that the names beginning with Muhammad have been placed first, as a mark of respect for the Prophet's name. The *Khâtimah* deals with the ceremonies and miraculous circumstances associated with a number of *Khîraqah* (or spiritual robes), used in some houses of the 'Alawîs of Hadramaut.

Vol I

Beginning —

الحمد لله الذي يسرّح دعارة العوّاف صدور أولئك *

The present volume ends with the first section of the second chapter, containing notices of those persons whose names were Muhammad.

انتهت تراجم المحمديين و ما تنهائنا بداع — المصطف رضي الله عنه بذكر النافعين من السادة العلوبيين على ترتيب حروف الهمجاء مدداء بذكر ابراهيم على سرط الكتاب

A copy of the work is noticed in *Asafiyah*, p 342.

Written in bold *Naskh*. The first fol is supplied in a later hand
Dated, the 30th *Shawwâl*, A H 1265=A D 1848

عبد الرحمن بن عيدروس بن عبد الرحمن بن على العلوي

No. 808.

fol 294, lines and size same as above

The Same

Vol II

ابراهيم بن على بن علوي بن محمد بن عبد القادر بن شيخ بن عبد الله عبد الرحمن بن محمد بن شيخ بن عبد الله العيدروس

Written in the same hand as the above. Foll 1-13 are added in a later hand.

Dated, the 7th *Rabi' I*, A H 1265=A D 1848

The last folio contains a seal of the State Library of Haiderâbad,

with a note by Imd al Mulk an official of the Nizam's Government in which he states that the present copy was presented to this library in exchange for other works

No 809

fol 260 lines and size same as above

The Same

Vol III

عَدَ اللَّهُ مَنْ أَيْ بَكَرَ مَنْ عَدَ الرَّحْمَنُ
and ending with the *Khatimah* (fol 241)

Written in the same hand as the above

Dated the 11th Rabi II A.H. 1265 = A.D. 1848

All three volumes have been collated by one Shihabuddin Muhammad bin Abdallah bin al Husain al Alawi as stated in the following note at the end —

لِمَعْاْلِمِ دِلْكِ الْكِتَابِ عَدِّي وَإِنَّ الْعَدَ أَصْعَفَ عَنَادَ اللَّهِ الْأَحْمَمِ

مُحَمَّدُ بْنُ عَدَ اللَّهِ بْنِ الْحَسَنِ شِيكَ الدِّينِ الْعُلَوَى سَامِيَةُ اللَّهِ *

INDIA

No 810

fol 416 lines 14 size $9\frac{1}{2} \times 6$ $7\frac{1}{2} \times 4$

سِنَّةِ الْمَوْهَانِ فِي آثارِ هِندُوسَانِ

SUBHAT AL-MARJĀN FI ASĀR HINDUSTĀN,

A work containing biographical notices of eminent scholars of India arranged in chronological order

Author Mir Gulam Ali al Husaini al Wasiti al Bilgarami poetic

(d) مير عالم على الحسبي الواسطي التلغرامي المتعاص لـ أراد $\text{A H } 1199 = \text{A D } 1784$) See Lib Cat, vol. III, No 423.

Beginning —

* تبارك من حمل السعدة المعلقة حيرة لعنون العمالء الحج .

The entire work is divided into four chapters, as follows —

- I On the excellence and eminence of India, fol 4^b.
- II Biographies of learned men of India, fol 36^a.
- III On Rhetoric, both in Sanskrit and Arabic literature, fol. 174^b
- IV On Love, both from the Indian and Arabian points of view, fol 314^b

The first and the third chapters really comprise two separate works of the author, entitled *Shammāmat al-'Anbar* and *Tasalliyat al-Fuwād*, respectively, but he has incorporated them in the present work. The date of composition, A H 1177 = A D 1763, is obtained from the following chronogram —

* تحلو المصورة سمعة المرجان

Written in *Naskh*, with the headings in red. On folios 291^b, 292^b, 293^b and 294^a, short spaces have been left blank for diagrams. Not dated. Apparently, 19th century.

The work has been lithographed in Bombay, A H 1303

No 811.

fol 149, lines 17, size $8\frac{1}{2} \times 5$, 6×3

The Same

Another copy of the same work, containing only the first two chapters.

The following colophon suggests that the present is an autograph copy, written by the author, Al-Bilgariāmī, himself —

تمت معونة تعالى هذه المسخة على يد مؤلفها العفيف أراد الحسيني
الواسطي التلغرامي عزى الله في الحادي عشر من شوال المكرم سنة
١٣٠٥ هـ مائة والنصف *

Written in fair *Naskh*, with occasional rubrics

Dated, the 11th *Shawwāl* A H 1180 = A D 1767

COSMOGRAPHY AND GEOGRAPHY

No 812

fol 113 lines 17 size 11×7 8×4

مراجع الاطلاع على اسماء الامكاني والمعانع

**MARĀSID AL-ITTILĀ' 'ALĀ ASMĀ'
AL-AMKINAH WA'L-BIQĀ'**

An abridgment of Yaqut al Hamawi's well known geographical work entitled *Mu'jam al Buldan* made by the author himself

On the title page the work is wrongly ascribed by the Scribe to Abu Bakr Ahmad bin Musa bin Mardawah who died in A.H. 478=A.D. 1085. The real author Yaqut mentions on fol. 42^a the name of his patron and intimate friend Qadi Jamaladdin Abu'l Hasan Ali bin Yusuf al Qifti (*d.* A.H. 646=A.D. 1248) and in the following passage on fol. 76^a he mentions another work of his entitled *Al Mabda wa'l Ma'āl* (see Haj Khal vol v p. 362) —

وقد ذكرت فصيحة هؤلاء الربيعة في كتاب المدداد والمآل

The same work is again referred to on fol. 94^b thus —

وقد ذكرتها في كتابي الموسوم بالمدداد والمآل في التاريخ *

Again the latest date referred to is A.H. 625=A.D. 1228 long after the death of Abu Bakr to whom the work has been wrongly ascribed

For the present abridgment as well as other abridgments of the *Mu'jam al Buldan* see Haj Khal vol v p. 623

The present MS does not contain any preface and begins at once with an account of Abah —

آباء مالهاد الموحدة قال ابو سعد قال الخطاط ابو نصر احمد بن موسى

بن عمرو وده آباء ومه من سارة مهها حربر من سعد الحميد آباى سكن البرى

البع *

The author Yaqut a scholar well versed in geography whose full name is Shihhabuddin Abu Abdallah Yaqut bin Abdallah ar Rumi al Hamawi ابو عبد الله الرومي العموي سهاب الدين ابو عاصي بن عبد الله الرومي العموي

was born in A.H. 575=A.D. 1179 In his childhood, he was carried off as a captive to Bagdâd, where he was sold to a merchant who, in order to make him a useful hand for his business, sent him to school There he acquired a considerable knowledge in various branches of learning, and was subsequently employed by his master as a travelling agent, in which capacity he visited numerous distant places In A.H. 596=A.D. 1199, following a disagreement with his master, he was given his freedom Beginning as a copyist, he soon became a great dealer in books In A.H. 613=A.D. 1216, he went to Khurâsân, and stayed for some years at Maiw, where he wrote his famous geographical dictionary, *Mu'jam al-Buldân* (which has been edited and published by F. Wustenfeld, in six vols., Leipzig, A.D. 1866-73) In A.H. 616=A.D. 1219, he joined the army of 'Alâ'addîn Muhammad, the King of Khwârizm (A.H. 596-617=A.D. 1199-1220), but, on the defeat of this army by the invading Tartars, he fled to Aleppo, where he arrived in a miserable condition, and settled permanently He wrote several valuable works, and died on the 20th Ramadân, A.H. 626=A.D. 1229 See *Mir'ât al-Janâن*, fol. 390^b, *Ibn Khallikân* (De Slane's translation), vol. iv, p. 9, *Dustûr al-I'lâm*, fol. 154^b, and *Iktifâ' al-Qunû'*, p. 56

For other copies, see Paris, No. 2232, Goth., No. 1506, Yekî 'Jâmi', No. 2338, and Cairo, vol. v, p. 146

An abridgment of the *Mu'jam al-Buldân* by Safiaddîn 'Abdal-mu'mîn bin 'Abdalhaqq (*d.* A.H. 739=A.D. 1338), with the title مُصَاصَهُ الْأَطْلَاعُ عَلَى اسْمَاءِ الْكَوَافِعِ, has been edited and published by Juynboll, Leyden, A.D. 1850-64

A modern copy, and incorrect Written in fair *Naskh*, within double red and blue ruled borders

Not dated Apparently, about the end of the 19th century

No. 813.

fol. 147, lines 13, size 9×5½, 7×4

The Same

Another copy of the preceding work It has also no preface, and is identical with the copy noticed above

A modern copy Written in fair *Naskh*, with the headings in red Fol. 120^b and 121^a are blank

Not dated Apparently about the end of the 19th century.

No 814

fol 346 lines 15 size 15×10 12½×6

آثار البلاد وأخبار العاد

ÂSÂR AL-BILÂD WA AKHBÂR AL-'IBÂD

A fragment of the geography of Zakariya bin Muhammad bin Mahmud al Qazwini رکرا بن محمد بن محمود الفروینی described in Berlin No 6043 under the title *Aja'ib al Buldan*

The author who traced his descent from the Prophet's companion Anas bin Malik was born at Qazwin in A.H. 600=A.D. 1203 He held the post of Qadi at Wasit and at Hillah under the last Abbasid Caliph Al Mustasim billah (A.H. 640-656=A.D. 1242-1258) and died in A.H. 682=A.D. 1283 See Brock. vol 1 p 481

The work is divided into four *Muqaddimah* and seven *Iqlim* (climates) but the present fragment contains only the first four *Iqlim*. It begins abruptly with the following words —

من الحدود الى السماء عرما وادها محتلة الطول و العرض
الاول من طوله من المشرق الى المغرب الا واسع العَمَّ

The *Iqlims* are as follows —

I Fol 1^b الاول لرجل

II Fol 42^b الثاني للمسرى

III Fol 85^b الثالث للمرج

IV Fol 184 الرابع للسمى

The fourth *Iqlim* breaks off in the middle of the account of Hamadan

For other copies see Br Mus pp 441^a 737^b Br Mus Suppl No 697 Goth No 1526 Paris Nos 2235-38 Yekî Jamî No 2334 Cairo vol v p 2 and Waliaddin No 2334 See also Haj Khal vol iv p 186

The work has been edited and published by F. Wustenfeld in two vols Gottingen A.D. 1848

Written in fair bold Naskh with the headings in red The correct order of the folios after fol 337 should be thus — 341 339-340 342 345-346 338 343-344 Not dated Apparently 16th century

No. 815.

foll 157, lines 21, size 10×7 , $7 \times 4\frac{1}{2}$

عجائب المخلوقات و غرائب الموجودات

**'AJĀ'IB AL-MAKHLŪQĀT WA
GARĀ'IB AL-MAWJŪDĀT.**

The second *Maqâlah* of the '*Ajâ'ib al-Makhlûqât*, or Wonders of Creation by the author of the preceding work

According to Hâj Khal, vol iv, p 188, the work is divided into four *Mugaddimah* and two *Maqâlah*. The present copy, which contains only the second *Maqâlah*, dealing chiefly with natural history, begins with the following prefatory note —

الحمد لله الذي حل مسوى والدى ودر وبدى اما بعد
فقد اردنا ان نذكر بعض عجائب مادون ملك العمر من كرة الارض و عجائب
آثارها و كرة السواد و سحبها و امطارها و كرة الماء و حدوتها و بخارها و كرة
الارض و جبالها و اثارها و موائد معادتها و حواصن سباتها و اشجارها *

The contents of this *Maqâlah* fully agree with those of the copy noticed in Berlin, No 6161

For other copies, see Br Mus Suppl, Nos 698, 699, Rosen, Institut, No 64, India Office, Nos 723-25, Goth Nos 1503-8, Paris, Nos 2173-80, Cairo, vol v, p 85, Kopr, No 201, Nûr 'Usmânîyah, Nos 3024-27 and Ayâ Sûfiyah, No 2938

The work has been edited and published by F Wustenfeld, Gottingen A.D. 1848, and a portion of it has been translated into German by Dr Ethè, Leipzig, A.D. 1868. The text has been printed in Cairo, A.H. 1309, on the margins of Ad-Damîrî's *Hayât al-Hawâن*

A Persian translation of the work was lithographed in Teheran, A.H. 1264, and another edition of the same version was printed in Lucknow, A.H. 1283. See Brock, vol i, p 481, and Iktifâ' al-Qunû', p 53

Written in fair *Naskh*, with the headings in dark red. Slightly water-stained, and worm-eaten

Dated, Friday, the 22nd Ramadân, A.H. 995=A.D. 1587

Scribe حسن بن عيسى الدمراني

The title-page contains several seals and '*Arddîdah*', two of which are of great importance, viz., one of *Mahâbat Khân Shâhjahâni*

(d. A.H. 1085=A.D. 1674) and the other of Abdarrashid Dajlamu (d. A.H. 1085=A.D. 1674) the celebrated calligrapher of Shah Jahan's court

No. 816

foll. 113 lines 25 size 10×7 7½×5

جريدة العجائب و فردية الروايات

KHARIDAT AL-'AJĀ'IB WA FARĪDAT AL-GARĀ'IB

A cosmographical work by Zunaddin Abu Hafs Umar bin al Muzaffar bin Umar bin Muhammad bin Abi'l Tawaris bin Ali al Ma'arrat al Halabi better known as Ibn al Wardi. عورس ابن حفص عمرو بن معاشر بن الحارث الحلبى المعروف بابن الوردى An eminent grammarian and an elegant writer as well as a good historian and a jurist of Aleppo. He was born at Ma'arrat an Numan in A.H. 668=A.D. 1269 studied under Qadi'l Qudat Sharafaddin Abu'l Qasim Hibatallah bin Najmaddin al Barizzi (d. A.H. 738=A.D. 1338 see Ad Durar al Kaminah vol. II fol. 318^b) and held the post of Qadi at Aleppo and other places. He subsequently resigned his position as Qadi and devoting himself entirely to the cause of learning produced a large number of books. He was also a good poet As Subki in his Tabaqat al Kubra vol. VII fol. 294^a remarks that the verses of Ibn al Wardi are more precious than jewels and sweeter than sugar. Ibn Hajar al Asqalani in his Id Durar al Kaminah vol. II fol. 60^b says that he was in possession of a very fine copy of the Diwan of Ibn al Wardi. He died at Aleppo in A.H. 749=A.D. 1348. See Ad Durar al Kaminah vol. II fol. 59^b Bugyat al Wu'at fol. 293^b Tabaqat al Kubra by As Subki vol. VII fol. 294^a Tabaqat by Ibn Qadi Shuhbah fol. 142 Muntakhab as Suluk fol. 41^b Taj at Tabaqat vol. VIII fol. 153^a Dustur al Ilam fol. 154^a and Brock vol. II p. 140

Beginning —

* الحمد لله عاصي الدهر فارل العجائب ندد العجائب

We are told in the preface that in compiling the present work the author consulted the following authorities viz. the *Muruq ad-Dahab* of Al Masudi (d. A.H. 346=A.D. 957) the *Sharh at-Tadkirah* of Nasiraddin at Tus (d. A.H. 672=A.D. 1273) the *Taqwim al Bilad* of Al Balkhi (d. A.H. 340=A.D. 951) *Al Masalik wal Mamalik* of Al

Marâkashî (see Hâj Khal, vol v, p 511), the 'Ajâ'ib al-Makhlûqât of Ibn al-Asîr al-Jazaiî (d A H 630=A D 1232), the Kitâb al-Ibtidâ' (probably, Al-Bidâ' wa't-Târikh of Al-Balkhî, see Hâj Khal, vol ii, p 23) and the Arabic translation of the geography of Ptolemy (see ib, p 602)

For the contents of the work see Berlin, No 6046 For other copies, see Goth, Nos 1514-17, Paris, Nos 2188-2206, Alger, No 1533, Br Mus, p 611^a, Br Mus Suppl, No 701, Cairo, vol v, p 46, Ayâ Sûfiyah, No 2611, Hamîdiyah, No 937, Nûr 'Uşmânîyah, No 3020, Asafiyah, p 584, India Office, No 726, and Munchen, No 461 See also Hâj Khal, vol iii, p 132

The work has been edited and published, with a Latin translation, by Hylander, Lund A D 1823 The text has been again edited and published by Tornberg, under the title, Fragmentum libri Margarita mirabilium, etc. Upsala, A D 1835-39 It has been repeatedly printed and lithographed in Cairo, A H 1276, 1280, 1289, 1298, 1302, 1303 and 1309

The present copy contains the following appendices —

I فلاده [الدر] المنشور في ذكر النعوت والرسور، a poem on the day of resurrection, by 'Abdal'azîz bin Ahmad ad-Dîrinî (d A H 694=A D 1295, see Ibn Qâdî Shuhbah, fol 101^a), fol 106^b

Beginning —

الله اعلم بما حال في العصر

وحكمة في البرايا حكم معتذر

II حدول فيه حساب العالم والمعلوم, a table intended for taking omens and foretelling success or defeat, fol 109^a

III مصل في موضوع السطريخ وما فيه من الحكم, a poem by Muhammad bin Sâlih Ibn al-Habbâriyah (d A H 504=A D 1110, see Ibn Khallikân, vol iii, p 150), on the game of chess, fol 109^b

Beginning —

الساعة لا يحصر عدد المسماة

لا دُبّا من اعظم الدواهى

IV الامية ابن الوردي, a poem by Ibn al-Wardî, the author of the Kharîdat al-'Ajâ'ib, fol 111^a

Beginning —

اعتل ذكر الاعمال و العرل

و ول العائل و حاس من هرل

V A poem by one Muhammad al Mahdi addressed to the jurists of Constantinople inviting their opinion on a matter relating to his wife's claim to certain property as a note prefixed to the poem explains fol 112^b

Beginning —

ارحوا العباب بناصر الا سلام

و مؤمنة بالس الا علام

Written in Magribi Nas̄kh with the headings usually in red and some in light green A map of the world occupies foll 3^b and 4^a A sketch of the Ka bah is given on fol 31

Foll 91–100 are wrongly placed after fol 110 Fol 3^a is blank

Dated the 9th Rabī I A.H. 1192 = A.D. 1778

Scribe محمد بن عبد الرحمن بن الطافر

No 817

fol 139 lines 21 size 8×5½ 6×4½

The Same

Another copy of the preceding work

It has the same appendices as the copy noticed above with the exception of the two last

Written in Nas̄kh with the headings in red

Not dated Probably about the end of the 18th century

Scribe احمد المحتلي الساعي الارفري

No 818

fol 110 lines 29 size 11½×8 9×6

The Same

Another copy of the same work

It has only one appendix viz the first

Written in Magribi Nas̄kh with the headings in red Fol 107^b contains a blank space but there is no break in the context

Dated A.H. 1244 = A.D. 1828

TOPOGRAPHY.

No. 819.

foll 84, lines 21-23, size 8×6 , 7×4

نَزْهَةُ الْأَنَامِ فِي مَحَاسِنِ الشَّامِ

NUZHAT AL ANÂM FI MAHÂSIN
ASH-SHÂM.

A work giving a topographical account of Damascus with a description of the beauties of the place and copious poetical quotations

The title as given above is that contained in the preface, fol 2^a. The author does not reveal his proper name, but, in quoting his own verses on foll 37^b and 52^b, he refers to himself by his *Nisbah*, Al-Badrî (وال مؤلفه الدرى) In Hâj Khal vol vi, p 323, where the present work is mentioned, the author's name is given as Abû'l-Baqâ' 'Abdallâh bin Muhammad al-Badrî al-Misrî ad-Dimashqî ash-Shâfi'i ابو النقائ عبد الله بن محمد الدرى المصرى الدمشقى الشافعى Elsewhere, however, viz., in vol iii, pp 339 and 605 and vol iv, p 311, Hâj Khal, calls the author Taqîaddîn al-Badrî ad-Dimashqî ash-Shâfi'i when referring to three other works of his, viz., راحه الارواح في الحسين و الرح (composed in Cairo, A H 869 = A D 1464, see Paris, No 3544), عرة الصلاح في وصف وحوه الملاح، سكر مصر في دوى اهل العصر (composed in A H 871 = A.D 1466, see Br Mus, No 1423). In a copy of the present work, noticed in Cairo, vol v, p 165, the author's name is given as follows — Taqîaddîn Abû s-Sîdq Abû Bakr Ibn Muhammad, known as 'Abdallâh al-Badrî. In a copy of another work of the author's, الصائغ الدرى في من برهى و ناب من البرى, noticed in Berlin, No 8826, his name is given as Abû't-Tuqâ Abû Bakr bin 'Abdallâh al-Badrî. The name of the author in this form is also found on the title-page of a copy of the present work, noticed in Br Mus Suppl, No 705. With regard to the date of the author's works, we note that an original draft of one of his works, المطالع الدرى في المغارل القمرية, which is noticed in Bodl, vol ii, No 300, is dated A H 880 = A D 1475, while, in the present work the author refers, on fol 21^a, to Qâ'itbâi (A H 873-901 = A D 1468-1495) as the reigning Sultân.

The MS is slightly defective at the beginning. It opens abruptly thus with the following words of the preface —

موطنا لعافية الولاء و اشهد ان لا اله الا الله حدة لا شريك له شهادة
 سعد بنى و بعد هدم الالى ابها الاج احمد الحسن
 السعد العاشر فى م Watkins السام على السماع الحم

Contents —

- 1 A collection of traditions on the various excellencies of Dama cus fol 2^a
- 2 The foundation of the city and its early historical glories fol 4^a
- 3 Its conquest by the companions of the Prophet fol 7^b
- 4 The foundation of the Umayyad que of Damascus and a sketch of its history fol 9
- 5 A description of the fort of Damascus fol 16^b
- 6 A description of the central part of the city situated between two canal fol 18^b
- 7 A description of different pleasant spots magnificent palaces ino ques and Madrasahs fol 19
- 8 A full description of the various kinds of flowers fruits vegetables and other local agricultural products fol 28^b
- 9 An account of the fine cloth weaving industry of world wide fame fol 79
- 10 An account of the tombs of celebrated and holy men buried in Dama cus fol 82^b

For other copies of the work see Cairo vol 1 p 165 Br Mus Suppl No 70, Nur Usmaniyyah No 3118 and Aya Sufiyah No 2.01 See also Brock vol 11 p 132

Written in fair Naskh with rubrics

Folls 1-23 and 71-84 are supplied in a later hand

Not dated Probably 17th century

The following note signed G C R is found on a fly leaf at the beginning —

Nozhetu l enum fi Mah asinu l me hamm [sic] on the excellencies of Dama cus